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The Canadian Jewish news

16 Pages | Friday, February 8, 1974 | Shevat 16, 5734 | 15c

TREE PLANTING: 'GESTURE OF FAITH'

George Schneider and Zippora Shechtman, both grade three students at Associated Hebrew Day Schools in Toronto, affix leaves on a Jewish National Fund tree chart in celebration of the Tu B'Shevat holiday Wednesday. School children from across Canada are buying leaf stamps at 10¢ each with 25 leaves completing a tree. The JNF issues a colorful, personalized certificate to the young purchasers once a tree has been paid for. (Jewish National Fund)

Dialogue through fence

Brezhnev defends policy in encounter at airport

By BEN KAYFETZ

Ben Kayfetz

TORONTO –

The surprise event of this week was the confrontation at Gander Airport, in the distant solitudes of Newfoundland, between Soviet Communist Party leader Leonid Brezhnev and 10 Jewish men and women from the tiny Jewish community of St. John's, 200 miles away — a more unlikely spot for a Soviet–Canadian Jewish encounter could not be imagined, remote as it is from the focal centres of Jewish population. The Soviet leader's plane was bringing him from Cuba and stopped at Gander to refuel.

Spokesman of the Jewish deputation was 48-year-old Montreal-born optometrist Dr. Avrum Richler, an older brother, incidentally, of Canadian novelist Mordecai Richler. He told me over the telephone that his wife first heard, last Thursday, that Brezhnev was making a stopover at Gander. The Richler couple immediately started their plans and pursued their enquiries to determine at what time the Brezhnev retinue would arrive. Eventually they broke through the secrecy barrier and acquired the information.

A meeting in the small community's Beth El Synagogue laid the plans (St. John's has 35 Jewish families). The plan was to travel by bus. However, a blinding snow storm had grounded all buses. Undaunted, 10 Jewish men and women boarded an aircraft and arrived at Gander International Airport armed with placards, slogans, and fact sheets.

Like all such deputations, hardly regarded as friendly, they were kept at a distance from the tarmac and were confined to an area behind a chain fence, 750 feet from where the aircraft was parked. Their placards bore legends and slogans such as "Let my people go" and their songs were Am Yisrael Chai such as those recited and chanted by dozens of groups in October 1971 when Premier Kosygin of the USSR traversed Canada. Unlike the 1971 experience when no Jewish deputation succeeded in a direct interview with the Soviet leader, this time, when Brezhnev alighted from his Ilyushin 62 jet airliner, he was attracted to the commotion he saw at the chain link fence and engaged the demonstrators in discussion.

CBC reporters who were on the scene taped the conversation which ensued which was conducted rather stormily with the intermediary of Brezhnev's official interpreter. First, Brezhnev denied the deputation's claim that half a million Jews wanted out of the Soviet Union but were prevented. The true figure, he maintained, was merely 3,500 and these the Soviet government were quite willing to let go.

A member of the deputation asked why nothing was done to release Sylva Zalmanson who was languishing in prison, suffering from tuberculosis. Here Brezhnev gave the familiar official reply. This woman, he insisted, was an "enemy of the State." She had committed a criminal act in attempting to hijack an airplane and he could not interfere with the course of justice.

Later, Dr. Richler and his group met with Alexander Yakovlev, Soviet Ambassador to Canada, and further discussed the plight of the Jews in the USSR. Yakovlev invited them to see him when they were in Ottawa.

It is almost certain that the ambassador would have totally ignored the Jewish demonstrators had there not been the earlier conversation with his boss who had, as it were, given the cue that these demonstrators

Cont'd on Page 14

Jewish teachers approve joint affiliation proposal

By PATRICIA RUCKER
CJN Education Reporter

TORONTO –

In an historic vote recently, members of the Hebrew Teachers Alliance agreed to join forces with their colleagues in the general studies divisions of Toronto's Jewish day schools.

As a result, 400 teachers of all subjects at all levels will for the first time be affiliated with the same organization, the Federation of Teachers in Hebrew Schools.

The general studies and the Hebrew teachers' associations will retain their own identities within the Federation, with separate treasuries and a joint governing committee made up of both executives.

However, by joining together they hope to have a larger voice in the community.

The vote marks a significant advance by the eight-month-old Association of Teachers in Hebrew Day Schools in its campaign to represent 200 general studies teachers in their salary negotiations.

At present, the Hebrew Teachers Alliance is the only body recognized as a bargaining agent by the Board of Jewish Education.

Irving Eisner, president of the Hebrew Teachers Alliance, points out that his members are pleased with the salaries negotiated in their current three-year contract, which expires in June 1976. He is hopeful of achieving a joint salary scale for Hebrew and general studies teachers on a par with the public schools.

However, the general studies teachers' organization must first be recognized by the schools and the Board of Jewish Education and then negotiate a two-year contract which would come up for renewal at the same time as that of the Hebrew teachers.

Eisner also sees a need for improved fringe benefits for both groups of teachers. "We are going to negotiate our common goals together."

Improved salaries and working conditions are not the only common goals, according to Eisner and Miriam Teitel, a member of the executive of the Association of Teachers in Hebrew Day Schools.

They also intend, as Eisner explains, "to upgrade professional growth and to improve generally the level of education with better staff."

Mrs. Teitel, who is both a kindergarten teacher at the Associated Hebrew Schools and a Hebrew teacher at Adath Israel's congregational school, is enthusiastic about the opportunity to share resources.

"By living together in one organization," she says, "we will be able to work together toward the goal of a more integrated Jewish education."

Jewish employee deliberately harassed

TWA is guilty of discrimination

NEW YORK –

The New York City Commission on Human Rights last week released a commission decision finding Trans World Airlines (TWA) guilty of unlawful religious discrimination against one of its former Jewish employees, Malcolm Rattner, a ramp serviceman, and awarded him $11,889.

The commission found three separate violations of the City Human Rights Law based on religious discrimination -- harassment, refusal to give time off to observe the Jewish high holy day of Yom Kippur, and termination of employment. Of the total $11,889 in damages awarded, $5,000 was to compensate Rattner for "humiliation, outrage and mental anguish."

Following an intensive investigation and extensive hearings, the commission found that prior to the complainant's discharge from TWA, he was subjected to a deliberate campaign of harassment by company officials, which included his being forced to work in areas where "vile, anti-Semitic graffitti" known to his superiors were in evidence; was forced to do work alone when normally two or three persons were necessary to load aircraft; was made to move carts weighing 1,000 lbs. by hand, which normally was done with mechanical or other help; was forced to work in hot, cramped areas without air conditioning usually made available; and was repeatedly demeaned and insulted by his supervisor.

In concluding that the complainant, who worked loading and unloading aircraft, had been fired because he was Jewish, the decision noted supportive testimony by other TWA employees that he had complained to management "on the whole question of anti-Semitism," including the fact that 13 out of 14 Jewish employees had been disciplined in 1969, the year of complainant's discharge, a disproportionate number when compared with non-Jewish employees. He testified that he had to make several requests before TWA removed swastikas and anti-Semitic scrawlings, such as "Jew, go home" and "Hitler was right."

Besides harassment, the commission found that TWA had unlawfully failed to accommodate to Rattner's reasonable religious observance needs. It noted the sharp contrast between "complainant's ease in obtaining a day off to attend a Christian wedding prior to TWA's knowledge that he was Jewish" and the "threat of termination he received when he sought time to observe Yom Kippur." Further, non-Jewish employees were regularly allowed time off for religious reasons. Corroborating this testimony, another Jewish employee testified that he was not allowed leave for Rosh Hashanah, although TWA could have easily accommodated to his religious needs.

Finally, the commission found that Rattner had been terminated for religious reasons and not for "unsatisfactory performance," as the company alleged, noting credible testimony that the complainant was "a very good worker . . . clean-cut . . . not a trouble-maker . . . and did his work."

The commission ordered that "non-rehirable" and other derogatory reports that had kept the complainant from getting employment be corrected and that each airline operating out of La Guardia and Kennedy Airports be informed within 60 days of the commission order. TWA must respond to and keep a record of any inquiry concerning the complainant's work history, that the commission found "his termination was a discriminatory act based upon complainant's religion."

TWA must cease and desist religious discrimination, make reasonable accommodation to the religious observance of its employees and distribute the applicable section of city law with the next payroll check to all employees in its New York facilities and to new employees when hired.

The Anti-Defamation League of B'nai B'rith originally referred the complainant to the commission.

Faisal presents newsmen with Protocols of Zion

PARIS (JTA) –

King Faisal of Saudi Arabia has presented the French newsmen who accompanied Foreign Minister Michel Jobert to Jidda with a personal gift -- the **Protocols of the Elders of Zion** and an anthology of anti-Semitic writings.

Each of the newsmen in the party -- and they included four known to be Jewish -- was presented with a small silk basket as a "personal gift" from the king. The anthology published in 1972 contains 428 extracts from such strange co-authors as Adolf Hitler and Theodor Herzl. A large part is devoted to what it claims to be parts of the Talmud.

The Protocols is introduced by an Arab scholar, Fayez Ajjaz, who appeals to "Christians throughout the world to realize the danger threatening them and to unite their efforts to ours for the good of the entire human race."

Le Monde is the only French paper to reveal publicly the contents of the king's gift. The other newsmen, apparently acting at the request of the French foreign ministry, have not made known to their readers the nature of the two books described by Saudi officials as "the king's favorite literature."

Le Monde's Eric Rouleau, known for his articles critical of Israeli policy, was the only member of the French party to be refused a visa by the Saudis. Rouleau described himself as Jewish in his visa application. Four other Jewish newsmen either said that they were "without religion" or are believed to have produced forged baptism certificates. When invited by the Saudis to send another reporter to replace Rouleau, Le Monde forwarded the name of Miss Nicole Bernheim who also described herself as Jewish. She, too, was refused a visa.

NRP turned down

Meir won't amend Law of Return

JERUSALEM –

Prime Minister Golda Meir said here this week she would not accept the demands of The National Religious Party (NRP) to amend the Law of Return so that only conversions performed by Orthodox rabbis would be recognized as valid in Israel.

Addressing the closing session of the Jewish Agency's board of governors, Mrs. Meir declared: "The demand voiced by the religious parties would split the Jewish people in Israel and throughout the world at a time when the maintenance of national unity is imperative."

She noted that in the interests of national unity, she also opposed a bill introduced in the Knesset by Liberal member Gideon Hausner that would allow civil marriage in certain circumstances.

The premier's statement concerning the demands of the National Religious Party sets at rest reports that the government, which suffered the loss of five seats in the recent Knesset elections, would bow to the NRP's stand so as to retain that party's support in the coalition cabinet.

Diplomat has new role as university lecturer

OTTAWA –

It is not often that an ambassador is invited to serve as a university professor in the capital city of the foreign country where he represents his state.

Israel Ambassador Theodor Meron, who holds a Harvard doctorate in international law and degrees in international law from the Hebrew University of Jerusalem and from Cambridge, a well-known scholar in international law, and author of many publications in legal journals, has been serving, since last fall, as visiting professor of international law at the faculty of law of the University of Ottawa.

Ambassador Theodor Meron

The ambassador -- who has waived his right to an honorarium -- has thus added an academic dimension to the hectic pace of his official (including Jewish) activities in Canada, to which he has been assigned since mid-1971.

Young Reform congregation dedicates its new home

By MIRIAM HERMAN

TORONTO –

A grey stone one-room structure, warmed by the sun beaming through the skylight windows and brightly painted super-graphics depicting a menorah and a mogen david on the walls, became the official home of Temple Har Zion last Sunday afternoon.

The first synagogue in Markham, the young Reform congregation was established in 1971, the result of a survey undertaken by Holy Blossom Temple to look into the feasibility of opening a branch school in the north section of the city.

The dedication of the new building marked the end of 2 1/2 years of worshipping in borrowed premises at St. Gabriel's Catholic Church on Sheppard Ave.

The new building is tailored to meet the needs of a congregation that has blossomed from a nucleus of eight families to a 160-family membership and a religious school enrollment of 180 children. The one room is designed for religious services, social events and screened-off classrooms at the back.

A glassed-in breezeway connects it to a two-storey house that came with the 2 1/2 acre property on Bayview Avenue purchased in May. After a congregational do-it-yourself renovation campaign, the house is now used as the temple's Hebrew school.

In fact, according to their Rabbi Michael Stroh (formerly associate rabbi at Holy Blossom), everything was done by the members. "We are surrounded by our own involvement" -- and this pioneer spirit has apparently enabled the congregation to accomplish the almost impossible and unheard of task of "bringing the building in under the budget" at a cost of $70,000, he said.

A rabbinical toast to the new home of Temple Har Zion in Markham, Ont., with Rabbi W. Gunther Plaut (left) of Holy Blossom Temple and Rabbi Michael Stroh of Har Zion. (Jacob El–Baz photo)

But more than that, the feeling of pride that emanates from the group is counted in more than dollars and cents. It is a sense of oneness that comes with participation in all phases of congregational life. Martin Steinhouse, a member of the congregation serves as cantor on a volunteer basis and Carolyn Fogle, fills in as choir-leader in the same way. Parents pitch in alongside the professional staff of the school.

The Sunday service culminated a weekend of celebration which began Friday evening with the dedication of a new torah. The torah, obtained from the West London Synagogue, is one of those salvaged from among the thousand torahs brought to Czechoslovakia by the Nazis to be destroyed during World War II. As it was too large to fit the temporary ark at St. Gabriel's, it was housed at Holy Blossom until the new ark was completed. It was read that evening for the first time in 30 years.

Rabbi W. Gunther Plaut of Holy Blossom dedicated the building. In an emotionally moving speech he told the 150 persons present that congregations choosing to live in the Diaspora have a dual responsibility.

"First we must invest our Judaism with special meaning and effort" he said. "We are a minority fraught with difficulties and the potentiality of spiritual and cultural assimilation.

"And second, we must also make a contribution to the community at large -- Canada, Ontario and the city in which we live. Judaism finds its great opportunity to add to the tempo of this land. The blessing of Canada's multiculturalism becomes our challenge."

Cont'd on Page 14

World News

General Arik Sharon looks at the Suez Canal the day he left his unit to re-enter the political life as Likud member of the Knesset. Gen. Sharon has been sharply critical of the war conduct of Chief of Staff Gen. David Elazar.

Confidence shown in chief of staff by Israeli cabinet

JERUSALEM (JTA) –

The cabinet has issued a lengthy statement in which Premier Golda Meir and Defence Minister Moshe Dayan and the entire cabinet expressed their confidence in Chief of Staff David Elazar in the wake of attacks by Gen. Ariel (Arik) Sharon.

The Likud member of the Knesset, who was relieved of his divisional command by Elazar, said in weekend newspaper interviews that the full responsibility for the difficulties Israel encountered during the Yom Kippur War rested squarely on Elazar's shoulders. He demanded that Elazar be relieved of his command. Sharon's statements were raised at the cabinet by Health Minister Victor Shemtov and Tourism Minister Moshe Kol.

In the cabinet statement, drafted by Minister-Without-Portfolio Israel Galili, Mrs. Meir was quoted: "We all esteem Elazar's actions before and during the war. The whole cabinet has confidence in Elazar, the chief of staff."

She then strongly denounced statements attributed to Sharon that there exists "an ideology of non-discipline which is alien to Zahal." She also warned against revelation of military secrets in this connection and noted a committee was currently investigating all charges and accusations.

Sharon issued a series of charges against the army high command claiming Elazar did not acquaint himself with the conditions of the military reality in the Sinai, did not understand the intentions of the Egyptians, that initiative on the part of the Israeli army and insight into the tactics and strategy of the Egyptian army was replaced by a reliance on military hardware.

Making these charges in interviews in Maariv and Yediot Aharonot, Sharon claimed that since Yitzhak Rabin left the army the Israel defence force "ceased to be a brilliant army." He stated that Elazar's shortsightedness and reliance on the quantity of arms rather than the quality of military tactics and strategy was a serious mistake "because quantitatively we shall never be able to surpass our enemies."

The Likud leader, who was in command of a division that crossed the Suez, expressed warm words and high esteem for Dayan, saying that he should serve in the next cabinet.

Military failings downplayed

NEW YORK (JTA) –

Gen. Chaim Herzog, ORT-Israel president, suggested here that the failings of Israel's leadership were of lesser importance in the initial successes of Egypt and Syria in the Yom Kippur War than the "active, determined part" of the Soviet Union "in preventing peace from coming to the Middle East."

Addressing the banquet session of the 52nd annual American ORT conference, Herzog, who is also a military commentator, said that factor deserved consideration by "the devotees of detente, wherever they are," who, he said, could continue "to delude themselves as much as they want." He said the facts showed that "at no stage did the Soviet Union relinquish one iota of its policy and ambitions in the Middle East" or "anywhere else in the world."

He said there was a very strong tendency, both in Israel and in the Jewish world elsewhere, to place a considerable degree of blame on the Israeli leadership for what occurred in October. He asserted he had "no hesitation in apportioning the guilt where it lies," but, he added, "we are tending, by means of the time-honored Jewish process of self-flagellation," to give the picture "a distorted perspective."

Herzog declared the force which attacked Israel on Yom Kippur day on both fronts was roughly equivalent in total force of men, tanks, artillery, planes, to the total force that NATO could muster. It was against this force, he said, "against which many countries might have succumbed, that Israel stood its ground heroically and not only held its ground but finally moved over to counter-attack and to an incredible military victory." He said an Israeli defence force outnumbered 10-1 on the Golan Heights fought off and pushed back an attack backed by 1,400 Syrian tanks.

Herzog said the spirit of Israel was such that its forces reached a line within artillery range of Damascus in Syria and occupied 1,600 square kilometres of Egyptian territory. He said if it had not been for the intervention of the major powers and the Security Council, the Egyptian Third Army "would have been destroyed within a matter of days and the destruction of the entire Egyptian army would have followed as a result."

Herzog said the "political reality" after the October ceasefire was that the Soviet Union and the United States "had resolved not to allow either side to achieve a decision in the area." He said Egyptian hopes to force Israel to remain mobilized indefinitely were frustrated by the fact that the Israeli economy "which you helped build," had shown "an incredible degree of resilience and has proved to be stronger than we ever imagined."

United States support in the $2.2 billion aid "was a direct answer to this declared Arab policy," he said, adding, "the incredible Jewish outpouring" of help to Israel "had a direct effect on the Arab thinking" about crippling Israel by forcing continued mobilization. He praised Secretary of State Henry A. Kissinger for his "incredible drive, tenacity and diplomatic ability" in bringing about the Israeli-Egyptian disengagement accord. He said if the Egyptians honored it, it would be a good one for both countries "because it diminishes the prospects of immediate hostility, removes from Israel the pressures relating to the blocking of the Suez Canal" and creates "a basic for future negotiations."

$50 million grant formalized by U.S.

WASHINGTON (JTA) –

A third grant of $50 million in three years was made by the United States to Israel to help it maintain economic stability during a period of heavy defence expenditures. Daniel Parker, administrator of the Agency for Economic Development, and Israel's Ambassador Simcha Dinitz formalized the agreement conveying the grant in a brief ceremony last week at the state department.

Israel will use the $50 million to import industrial and other commodities from the U.S. The products will be sold in Israel and the proceeds in Israeli Pounds will be applied to support Israel's national budget. Related U.S. services also may be derived from the grant.

Parker told Dinitz that the new grant illustrated "the very substantial empathy the American people feel for you and your country." Parker added that Israel's "exemplary management" of previous United States grants induce "a high level of confidence in your government."

Referring to the cost of the Yom Kippur War, Parker said it was "indeed remarkable" that Israel is surviving in view of the "unusual burden on your economy." Noting the influx of Soviet Jews, he said, "we certainly wish to assist in this effort as well."

Dinitz replied that "you have always made us feel as partners." He thanked "the government, the Congress and the people of the United States, not only for what they have done but for the spirit in which it is done."

Undersecretary of State-designate Joseph J. Sisco, emphasizing the timeliness of the grant, since it coincided with the disengagement agreement between Israel and Egypt, said that the grant would enable "many more" of the Israeli people to contribute to Israel's peacetime needs.

Ben-Gurion coin issued in memorial

JERUSALEM –

A new coin commemorating David Ben-Gurion will be issued by Israel this year, Yitzhak Avni, director-general of the Israel Government Coins & Medals Corporation, has announced. "The new coin will be minted in two gold denominations and one sterling silver. Mintage figures will be released at a later date," Avni said.

Ben-Gurion, founding father of the state of Israel and its first prime minister, died at age 87 in December.

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A.G.S. Gem-Wise Jewelry fashions, facts, fictions
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BY HAROLD WEINSTEIN
SEMIPRECIOUS? TOTAL NONSENSE!

Because I have studied gemology, as all American Gem Society jewellers must, I don't have the word semiprecious in my jewellers' vocabulary. When you think about it, what on earth could be half (the exact meaning of semi-) precious? When gemstones are called semiprecious, they are denigrated without justification. Gemstones are precious, with good reason, to those who really know and love them.

What makes a stone precious? Only a few of the earth's minerals may be considered as members of the family of gemstones. As a matter of fact, rarity is one of the factors for evaluating a gemstone. The rarer the material in great demand as a gemstone, the higher the value. Some potential gem material may be too rare to be in demand. Benitoite, for example, is a lovely sapphire-blue gemstone, but doesn't exist in sufficient quantities to be well known, to bring high prices.

Beauty must rank as the highest criterion by which a gemstone is judged. Industrial diamonds cannot be considered gems nor can oyster concretions which do not have a pearly luster. Contributing to the gems beauty are depth of color, degree of transparency, brilliance, fire, ability to reflect light . . . Man enters the picture here because if the stone isn't fashioned correctly, its full beauty cannot be revealed.

Durability is another essential quality for gems. It doesn't have to be indestructible, nothing on earth is. But it must simply resist ordinary wear well enough to retain its luster for a reasonable period.

Other factors that contribute to the value of gemstones are demand, tradition and portability. And when these factors are considered together, you can see why all gemstones should be considered precious.

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Ezra Shapiro, world chairman of the United Israel Appeal, presents certificate to Mrs. Sadie Zet of St. Catharines, Ont. The Zet family has set up a perpetual scholarship for needy university students in Israel. The fund is in memory of Mrs. Zet's husband, Morris.

Ontario family establishes perpetual scholarship fund

TORONTO –

A perpetual scholarship fund for needy students at universities of higher learning in Israel has been established by a St. Catharines family, according to an announcement by Ezra Shapiro, world chairman, Keren Hayesod-United Israel Appeal. Shapiro was recently in Toronto as guest speaker at a local UJA-ISF closing dinner.

Recognizing the tremendous need in Israel for financially helping those who could not otherwise complete their education and become productive citizens of the state, Mrs. Sadie Zet of St. Catharines and her family have established this scholarship fund in memory of Mrs. Zet's late husband, Morris.

Recipients of this perpetual scholarship will be at various universities in Israel, where the greatest needs are at the time.

Mrs. Zet, together with Kelly Granek and his wife, Anne (daughter of the late Morris Zet), were in Israel to inaugurate this scholarship. The event took place Oct. 4, two days prior to the outbreak of the Yom Kippur War. The family returned to Canada after spending the first week of the war in Israel at which time Mr. and Mrs. Kelly Granek also established a perpetual scholarship fund in their name.

Spitz swims in ad contracts now 'pool drudgery' over

By DEBORAH LIGHTSTONE

MONTREAL –

If you've got fame, and are seeking fortune, follow the example of Mark Spitz, superstar of the 1972 Munich Olympic Games, who nowadays is swimming in lush advertising contracts.

The seven-gold medalist champion splashed into Montreal last week to do his duty for Arena swimwear by introducing its new line of everything - for - the - water to Canadians.

"Contrary to what some people have been saying, I did not go hog-wild . . . I'm not involved in endorsing anything and everything . . . it's all related to my previous swimming activities. I suppose I am financially capitalizing on that, but anyone in my situation would do the same," Spitz said during a press conference at the Chateau Champlain.

Cashing in on the world-wide worship inspired by the American's spectacular victories, are six firms, who quickly realized the tremendous market potential offered by the 80,000 enthusiastic spectators and hundreds of millions of TV viewers who watched Spitz's incandescent performance.

The deal has paid off. The same young man who, although he detested the drudgery of working out in the pool, drove himself unrelentingly in order to reach the triumphant top of the swimming world, is now "into the business world and going at it 100%."

Spitz, who contributes not only his name but his ideas as well, claims the companies have seen marked improvement in their sales and products, while as for his own financial gain, the swimmer is undoubtedly proving a winner once more.

"The handsome, athlete-turned-businessman, who appeared with his pretty wife Susan, told newsmen his career in the water is over, thereby confirming the famous declaration he made prior to the Olympic games, namely: I want to win at Munich and then quit. I never swam for glory, only for the satisfaction of being recognized as the best in the world."

Instead, these days, he has taken up sailing and skiing, as well as acting lessons. Since the games, the cool and confident 23-year-old has received more than 40 movie offers.

Spitz regards himself first of all as an American, but says: "I stand up strong and proud as a Jew." He has been to Israel twice for athletic competitions, and among the numerous causes he contributes to is a university in Haifa in memory of the 11 athletes slain at Munich.

Whether he is slicing through Olympic pools or tackling big business, one thing is obvious -- the glamour of Mark Spitz has not diminished in the 16 months since his unparalleled feat. And while cynics may stigmatize his commercial associations, it seems many of them are also clutching pen and paper, jockeying for his autograph.

Dr. Jack J. Shekter has been appointed president of the Hamilton Jewish Federation, succeeding Dr. Philip Yanover. Chairing the first meeting recently of the new executive, Shekter made no bones about the fact he expects the community to raise "the staggering sum, the achievable sum, the necessary sum" set for 1974.

CJN promotion

Lewis Levendel, assistant editor of **The Canadian Jewish News** since July, 1971, has been promoted to the new position of associate editor.

Growth of the newspaper has resulted in an increase in his responsibilities and activities, said **CJN** Editor Ralph Hyman in making the announcement this week.

A native of Ottawa, Levendel, 30, worked as a reporter-editor with **The Canadian Press** in their bureaus in Toronto, Ottawa and London, England, and with **The Toronto Star** prior to joining **The CJN**. He holds degrees in arts and journalism from Carleton University in Ottawa.

U.S. support due to coinciding interests, not Jewish pressure groups: Ovnat

By ELAINE KAHN

TORONTO –

Israel has been left with only one supporter in the international community -- the United States, Israeli Consul General Shmuel Ovnat told over 125 people at the Zionist Centre last week.

But, he said, it would be a mistake to think the U.S. supports Israel because of Jewish pressure groups. The support is there, he said, "because the interests of the United States and Israel in the Middle East coincide."

Ovnat, in his address to the Toronto Zionist Council, stood by his statement during the Yom Kippur War that the oil crisis has nothing to do with it, except for giving the Arab states the opportunity "for a lot of political blackmail . . . The price of oil in the Middle East is the cheapest in the world with no relation to oil or energy prices anywhere else."

Another reason for the crisis, he said, is that, "the big oil companies did not plan for future consumption, especially in terms of building refineries."

Ovnat said that once mistrust between Israel and her neighbors has gone, it may be possible to set up an agreement like that of the Benelux States -- a commercial union between the Netherlands, Luxembourg, and Belgium.

In the meantime, he said, troop disengagement is very important to Israel because 25% of her economy is at a standstill because of the soldiers tied up at the front.

He added that Egyptian President Anwar Sadat made sure the disengagement agreement was signed at Kilometre 101 rather than in Geneva because he didn't want more Russian involvement.

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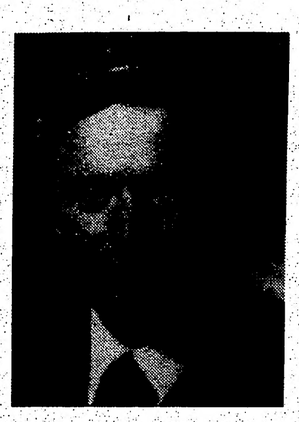

MULTICULTURALISM IN ONTARIO

The history of Human Rights Legislation in the Province of Ontario goes back to 1944, when the Ontario Legislature passed the Racial Discrimination Act. Thereafter, Ontario's successive Human Rights Laws culminated with the proclamation in 1962 of the Ontario Human Rights Code.

This Government's policy in the field of Human Rights Legislation has helped to bring about tremendous changes in the attitudes of people and greatly extended the opportunities available to all persons regardless of their background.

Similarly, Ontario intends to establish decisively as public policy the preservation of the Multicultural Heritage of this Province, and intends to strengthen and protect the multicultural harmony that has traditionally been a vital part of our history and a key element in the development of the Province of Ontario.

The policy of the Government of the Province of Ontario on Multiculturalism has developed since 1969, when, at the second Constitutional Conference, the Government of Ontario stated that "Canada should be a bilingual Country while maintaining its multicultural character."

The Government of the Province of Ontario believes that every ethnocultural community in Ontario has the right to develop its own cultural identity as it wishes, within a Canadian setting. This is a fundamental cornerstone of the commitment of the Government to a policy of multiculturalism.

It is an outgrowth of the basic freedom of self-expression that is guaranteed by Ontario Law. But there is much more to it than that: The cultural diversity of this Country and of this Province has over the years proved itself to be a positive benefit to the development of this nation as a whole:

It has given to its citizens a sense of identity; it has inspired them to high achievements in all areas of endeavour.

It has moulded together a nation of tremendous, diverse human resources, and Canada and the Province of Ontario are the better for it.

It is a policy, therefore, worthy of this Province and of its citizens.

A necessary corollary to the above commitment is the fact that the Government of this Province takes upon itself a shared responsibility together with the various ethno-cultural communities for the continued cultural development of the various communities and ethno-cultural groups.

The Government's commitment to multi-culturalism as a policy and statement of principle was given further impetus in June of 1972, when the Province sponsored the Heritage Ontario Congress. It resulted in a comprehensive report of the proceedings, in which 1,500 people participated and provided a distillation of the many recommendations to the Government that emanated from three days of intense discussion.

A number of the recommendations have been reflected in Government policy and Government action . . . the most recent being the establishment and appointment of a new Ontario Advisory Council on Multiculturalism.

This Council is charged with the responsibility of advising the Government of Ontario concerning policies and programs with direct implications for Ontario's Cultural Communities.

The Government stressed also the fact that other positive things are to happen, namely the expansion of its program of fostering cultural interaction, cultural sharing and communication by Ontario's Constituent Communities. The Government of Ontario believes that this is what might be termed the intercultural aspect of multiculturalism, and it is considered to be vital to the overall strengthening of the Canadian character and the national framework in which the people of the Province of Ontario exist.

The Ontario Government, sharing the very keen concern expressed by the various ethno-cultural groups in Ontario to preserve for their children knowledge of the language of their parents, intends in the area of education to extend its existing secondary school third languages program and encourage the introduction of any third language at the Grade 9 and 10 level, so that students will have a minimum of four years' of study of a language of their choice.

The Government intends to indicate -- though this is already being done in practice -- that in the appointment of persons to agencies, boards and commissions, it endorses the principle of broad representation of qualified people from the many cultural communities in Ontario, and further that it intends to keep this principle in mind when making future appointments.

The Ontario Government intends also to initiate a Citizenship Development Program to advise people of their rights and responsibilities as residents of this Province.

The Government of the Province of Ontario intends to look for guidance from its Advisory Council on Multiculturalism on further policies and programs, so that Ontario will continue to be a vibrant community of many peoples who possess not only a deep and abiding allegiance to Canada, but a genuine understanding and respect for one another as well.

Ontario

William Davis
PREMIER OF ONTARIO

Editorial

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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VOL. IX, NO. 57 (782)

Published by The Canadian Jewish News (A corporation without share capital) at 22 Balliol St., Toronto M4S 1C1; Ont. Toronto 481-6434
Quebec Bureau – 5257 Queen Mary Rd., Suite 5 Montreal, Que. H3W 1Y3 Montreal 481-2731
Subscriptions $6 per year, $15 - 3 years. U.S.A. $8.50 per year, $22.50 - 3 years. All other countries $12 per year, $30 - 3 years.

SHEVAT 16, 5734 – YITRO
Candlelighting: Toronto 5:17; Montreal 4:49

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This demonstration took place in front of the Tel Aviv headquarters of the Likud Party. A crowd of about 2,000 attended the rally in support of Gen. Arik Sharon who re-entered public life with a blistering attack on the coalition government. (IPPA)

With blessing of Western Guard

Racist tripe coming from the U.S. should be under investigation

The National Youth Alliance is a name that doesn't conjure up the image of a crackpot, racist organization, which just goes to show that not everything that seems kosher is kosher. The NYA, with a box office address in Washington, D.C., is violently anti-Semitic, though it steers clear of attacking Jews, preferring to masquerade as an opponent of "Zionist blackmailers."

Some of the literature has found its way into Canada and the propaganda piece we received in our office had a familiar name stamped in the right-hand, top corner of the first sheet -- The Western Guard. This collection of bigots and fanatics started out as an ultra-conservative, Canadian movement but in recent times it moved into the company of such bodies as the American Nazi Party, once ruled by the late, unlamented Lincoln Rockwell.

According to an official of The Canadian Jewish Congress, the hate propaganda coming into Canada is increasing in volume. The legal committee of the CJC is studying the literature with a view to determining whether it falls within the framework of the anti-hate law.

The Canadian postal and customs authorities would do well to take a close look at the racist tripe coming into this country and being sent on its way with the blessing of the Western Guard. Incidentally, that organization's anti-Semitism and espousal of white supremacy is on a par with the material written in the United States.

It is ironic that a discredited, racist organization like the National Youth Alliance enjoys a tax exemption status in the United States. The fact that donations to the NYA may be used as an income tax deduction no doubt helps to keep it afloat. There is no such quirk in provincial or federal laws in Canada.

The bile dripping from the pages of the literature distributed by the National Youth Alliance and its equally morally bankrupt cronies, is what we have come to expect from such sources. The latest pamphlet takes the energy crisis, manipulates and distorts events, and presents a picture of an America being bled white by "Zionist blackmailers who believe in an alien ideology repugnant to all decent Americans."

It costs money to flood the United States and, to a lesser extent, Canada, with printed material and it would be interesting to learn who is putting up the dollars for this campaign. As far as we know, the Western Guard has little financial support in Canada, a heartening fact in itself, but probably some money dribbles across the border from our big neighbor.

New public relations programing needed to project Israeli concerns

A Gallup poll published recently in many of the major Canadian newspapers contained some startling statistics. The poll tabled the conclusions of a survey conducted during the Yom Kippur War, giving the direction of Canadian sympathy. What startles us is that the majority of Canadians have a non-partisan view of the war in the Middle East.

Some 73% of Canadians held the opinion that they feel neither "in favor" of Israel or any of the Arab countries. Of this numerical cross section of Canadian society, some 42% "sympathize," with neither side, while 31% of this figure say they hold no opinion. Curiously, in contrast to the 73% non-partisan vote, some 82% of the Quebecers polled supported neither side, while 50% of British Columbians expressed that opinion. The survey further explained that support for both sides "has gone down since 1969."

The Gallup poll asked those who did declare sympathy, which of the two sides they support. Of those who answered, only four times as many (22%) support Israel as those who support the Arab countries (5%).

These statistics indicate that the organized Jewish community has not been significantly effective in reaching Canadians to explain Israel's situation in the Middle East. Furthermore, the belief of a "non-partisan" view is a myth, for if the Gallup organization decided to allocate substantial sums of money for a single poll, they would find that "non-partisan" is as deceiving an assumption as is the term "objective".

The Jewish community has structured an organization to meet the needs of reaching government and Canadians on all aspects of Israel. Despite being understaffed and under-funded, the Canada-Israel committee has been admirably successful. However, CIC difficulties in grouping the constituent members under one banner has undermined the organization's effectiveness. The poll's results demand that inter-group haggling stop immediately, and that greater efforts be directed outside the Jewish community.

A new outlook and innovative programing must be considered by the community, if communicating Israel's concerns to the rest of Canada, is a worthy aspiration. Israel's struggle for survival, and maintaining its democratic institutions is, in fact, a concern for all people in this nation.

More migrants from West nations are needed to re-invigorate Israel

The need for aliyah to Israel has taken on a note of urgency that was absent in the years following the 1967 war. Today, with Israel struggling to stabilize its economy in the aftermath of war, there is a vacuum that the World Zionist Organization says must be filled. More Jews, particularly those from the western nations, are needed to rebuild and re-invigorate the nation.

Prime Minister Golda Meir describes aliyah as "our lifeblood," in extending an invitation to Diaspora Jewry to "come to Israel and build the land." In a letter addressed to Zionists throughout the world, she said the meaning of a Jewish state is "first and foremost a state to which thousands of our brethren will immigrate and in which they will be absorbed."

Following the WZO call for aliyah, the Canadian Zionist Federation had designated Feb. 10 to March 10 as Aliyah Month in Canada. National President Philip G. Givens said the federation and its constituent bodies will conduct an active campaign for aliyah, in co-operation with the Aliyah Centre. It is hoped it will provide impetus to the ongoing aliyah program of the CZF.

The chief thrust of the campaign will be along educational lines, to inform the Canadian Jewish community on the realities and problems faced by Israel, and on the opportunities offered to olim.

Nathan Peled, Israel's Minister of Absorption, will be special guest at the official launching of Aliyah Month in Montreal on February 10. Hundreds of gatherings, large and small, with aliyah-oriented programs featuring knowledgeable speakers from Israel, have been planned by the Aliyah Centre of the Canadian Zionist Federation.

The message of aliyah will be brought across by Rabbi Mendel Levitas and Abe Tooch from Israel -- the latter is in charge of professional placement of academician olim -- as well as by emissaries from Israel now serving in Canada and Israeli University professors now on sabbatical.

They will address breakfast clubs, youth groups and sisterhood meetings in synagogues, conduct aliyah seminars and Israel family days in Jewish community centres, meet with parents and students in Hebrew schools, and participate in parlour meetings to be held in private homes.

Whether the campaign succeeds in sparking a wave of immigration to Israel, is something only time can tell, but if it accomplishes no more than to bring home the realities of life in Israel to our people, it will have been very much worthwhile.

Few head for Holy Land

There is indifference to Jewish life, but not to Israel in Caribbean: Becker

By DEBORAH LIGHTSTONE

MONTREAL -

There is a high degree of indifference to Jewish life among the three to four thousand Jews living in the 10 Caribbean countries of Aruba, Curacao, Trinidad, Surinam, Barbados, St. Thomas, Puerto Rico, Dominican Republic, Haita and Jamaica, reported one of Canada's foremost Jewish leaders, on his return to Montreal after a three-week tour of the region.

"On the other hand Israel is a great binding force -- during the Yom Kippur War emergency, each community, self-stimulated, raised funds -- even the Jews of Haiti, who are not formally organized as a community," said Lavy Becker, a member on the national executive of the Canadian Jewish Congress.

For the second time in four years, Rabbi Becker, who is also a trained social worker, visited every Jewish community in the Caribbean, with the exception of Cuba which he visited earlier this year.

He undertook the trip as honorary consultant to the World Jewish Congress, which serves the Jewish communities of 65 countries across the globe, and which periodically communicates with small communities in order to determine if help is required, and if so, of what nature.

"The history of the islands indicates the rise and fall of Jewish community life," said Rabbi Becker, who had his first contact with Caribbean Jewish life more than 30 years ago.

He said they range in size from approximately 2,000 Jews living in Puerto Rico, to 37 in Trinidad.

Due to marriage between families, and

Lavy Becker

to migration and resettlement on different islands, the 10 communities are interrelated, with identical old Spanish-Portugese Sephardic names running through the islands.

The Jews of the Caribbean are mainly retailers and manufacturers, with some professionals, said the rabbi. The exception is in Surinam, where the Jews are largely civil servants.

Despite the strong feelings of solidarity with Israel, there is no aliyah, due to the favorable climate and economic opportunities in the islands, and the lack of Zionist education.

The fear of disturbances by Black Power elements, however, has caused a certain movement of Jews out of the area, toward the United States.

The rabbi said that while all the communities are synagogue-centred, they have difficulty in holding services since only three out of the 10 possess rabbis or teachers.

"The fact that Shabbat or kashruth are hardly observed reduces further the standards of Jewish life, to a very low level, and there is much interreligious and interracial marriage," said Becker. He cited as an example the agricultural community of Sosua in the Dominican Republic, where most of the Jewish men, originally German and Austrian refugees from the 1930s, married Dominican women.

Only the three largest Jewish centres, Puerto Rico, Curacao and Jamaica, have Hebrew schools, however, where there are Israeli residents - embassy personnel or agricultural and scientific experts - there are informal attempts to do some teaching and to maintain Jewish life.

"Although in reality the picture is dim," said Rabbi Becker, "the desire to retain Jewish tradition is strong, and there are pockets of intensity, for example, individuals who observe Shabbat with candles, a kiddush, etc."

He continued: "Because of the urge of these communities to maintain Jewish life, bodies such as the WJC, must attempt to develop an interest on the part of the rabbinical bodies of North America to send people to the Caribbean to help in the revival of Jewish life.

"Otherwise," he ended, "these Jewish communities, as such, will surely die."

Letters to the Editor

'Aliyah only solution for Israel's survival'

Dear Editor:

The approach of Rabbi Ben Hollander to aliyah, as outlined in his article of Jan. 11, is undoubtedly the most accepted and common approach to this subject matter. I readily accept the essence of his suggestions, especially those concerning Jewish education. Regrettably, however, Rabbi Hollander misunderstood the main thrust of my article (guest editorial - Nov. 9, 1973) and consequently drew incorrect conclusions regarding the policy of aliyah.

My editorial was intended as both a plea to the Jewish community as well as a note of protest on the sad reality which emerged during the Yom Kippur War, namely, that a minority of the world Jewish community was compelled to fighting for their very survival. In such a matter of Pikuach Nefesh, there can be no time for discussion of motives and reasoning. Rather, an immediate solution to the pending problem must be sought. There can be only one solution that will ensure the continued survival of the Jewish homeland: Aliyah from the free world, as was suggested in my article.

Certainly, the sense of emergency which arose in the recent crisis, was the motivating factor for thousands of volunteers who have arrived in Israel within the last few months. These volunteers, however, offer only a temporary solution to the problem. We are now confronted with a most peculiar dilemma. Volunteers were prepared to go to Israel during the hectic days of the war and were even prepared to, God forbid, die in order to ensure the immediate survival of the state of Israel, and yet, few were ready to go on aliyah and to actively participate in the destiny of the Jewish people.

The policy of the Aliyah Centre, or more correctly of the Jewish Agency, was and continues to be based on emphasizing Zionist ideals as the main motive for aliyah. This policy is materialized in the daily activities of the Jewish Agency through many programs (almost 100 different programs) which are available to the individual (unfortunately, many programs are unknown to the general community because of a lack of publicity). Among the better known are the Sherut La'Am program, work in kibbutz program, a year study in university program, leadership training program, etc.

One has to be careful to avoid polarizing the motives for aliyah as indicated in Rabbi Hollander's article, since Israel does offer the oleh the opportunity for involvement and participation in a chalutzik society, the challenge of a better life, an excellent secular education and in most cases, a challenging employment position. With all her difficulties, the standard of life in Israel has kept pace with the most advanced European countries.

In conclusion, I wish to thank the editorial staff of **The Canadian Jewish News** for publishing Rabbi Hollander's most articulate article on aliyah as well as for their continued support and co-operation.

Joshua Bar-El,
Executive-Director
Israel Aliyah Centre,
Toronto

Dear Editor:

Rick Kardonne's excellence as a music critic does not, regretfully, extend to the sector of Jewish liturgical compositions. Indeed, his judgments in that area are such as to betray an abysmal ignorance of the whole field in Western-European synagogal music.

It is his privilege to be primitive as to what synagogal liturgy is all about, but it remains in the neighborhood of boorishness when he condemns the inspiring and elevating music of Louis Lewandowski or Naumbourg, demanding instead so-called "authentic Jewish soul music."

What Kardonne refers to as Jewish soul music is neither Jewish nor is it music. It is most assuredly not the "Jewish soul music" of European synagogues which --even in Poland or Romania -- followed the enlightened, civilized approach to liturgical compositions.

What Kardonne has in mind, is the type of howling and yowling, screeching and grunting that passes for "Jewish" or cantorial musical art and that appears to be at home in the Chassidic world, although also imported into Liberal synagogues of North America in the manner of Greshams Law.

Louis Lewandowski (1821-94) and Salomon Naumbourg (1817-80) are among the very greatest synagogal composers, who were instrumental in lifting the music of the synagogue up to the level of Western European sacral musical traditions without sacrificing Hebraic components.

The civilized music of the synagogue is, quite frankly, predicated on compositions and modes which prevail in the works of Johann Sebastian Bach, Felix Mendelssohn-Bartholdy, Schubert, Schumann, Brahms and other immortals. There is nothing "un-Jewish" in utilizing their ennobling works for Jewish "soul worship."

Klaus J. Herrmann,
Town of Mount Royal

Dear Editor:

We read with interest your article on the Israeli Trade Fair held recently at the Associated Hebrew School. However, we were most upset by your failure to mention those who worked so hard and so long in organizing and preparing for the fair. We refer to the members of the various Jewish youth groups -- mostly students at the Associated -- who painted posters and advertisements, distributed leaflets, and persuaded the school to take the fair on as a school project -- and to those who worked so hard the night before to set up the fair and to decorate the building. Some students stayed well past midnight to finish the job.

On behalf of everyone who attended the fair and those who will benefit from it, we'd like to thank the people who worked behind the scenes and who went unnoticed, but who were responsible for a great part of the fair's success.

Mr. & Mrs. J. Miller,
Downsview

Law of Return in next issue

The Canadian Jewish News has received numerous letters from readers on the subject of the proposed amendment to the Law of Return. These arrived too late for this issue but they will be published in the issue of Feb. 15.

ask the rabbi

Sabbath love act by man and wife more meritorious

1. Is it true that Jewish tradition imbues sexual relations between a man and his wife on Shabbat with some special merit?

The Talmud (Baba Kama 82a) remarks that garlic, held to be an aphrodisiac, was sold on Fridays, quoting the verse, "That bringeth forth its fruit in its season" (Psalms 1:3), and applying it to the man who performs his marital duty on Friday night. It is further said (Ketubot 62b), in the name of the great Babylonian teacher Samuel, that the time when scholars perform their marital duty is on Friday night. The reference to scholars may mean that during the week these are not at home but engaged in studying the Torah in the Bet Ha-Midrash, though the other reference seems to suggest that there is no attempt to limit it to scholars but that it is meritorious for all.

Rashi's comment to this passage is "because this is a night of delight, rest and physical pleasure." Since we know that some Jewish sects in ancient times held sexual intercourse, as a creative act, to be sternly forbidden on the Sabbath, it is possible that the rabbinic stress on the merits of intercourse on the Sabbath is a conscious protest against sectarian views.

In the Kabbala, the mystical adepts are advised to have union with their wives on the Sabbath. The Zohar (11, 89a-b) interprets the verse, "for thus saith the Lord unto the eunuchs that keep My Sabbaths" (Isaiah 56:4), as referring to the students of the Torah who make themselves "eunuchs" during the six days of the week for the Torah's sake and reserve Friday night for their conjugal union.

The reason given is that on the Sabbath there takes place on high the "sacred marriage" between "the Holy One, blessed be He" and the Shechina, that is, between, as it were, two aspects of the divine manifestation, and this has to be re-enacted upon earth. The harmony which then reigns on high is to be reflected in the love act performed by husband and wife. The Zohar continues that souls are then born on high and these are brought down to earth when husband and wife are united in holiness on the holy Sabbath. "For this reason the mystics sanctify themselves on this night in the holiness of their Lord with deep contemplation and concentration, and bring good and holy children into the world."

In the prayer book compiled by R. Jacob Emden (1697–1776) there is a detailed account of sexual conduct in the light of Jewish teaching and this is appended, significantly enough, to the section dealing with the Friday night prayers.

(Copyright JCNS, 1974)

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By BEN NOE

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By RABBI M

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Rabbi Dr.

Opinion

'Sorry record of promoting bigots, neo-Nazis and their ilk'

'Airing of Richler play in line with CBC's past performance'

By BEN NOBLEMAN

TORONTO -

The uproar in the press about the CBC cancelling Mordecai Richler's television play **The Bells of Hell** leads one to review the CBC's policy vis-a-vis the Jewish community the past 10 years or more.

It should be no surprise that the CBC bought a play satirizing the Jews, even if it was written by a "Jewish" writer, such as Richler, who has a long record of self-hate against his compatriots. What is surprising is that a CBC mandarin, Thom Benson, cancelled the play because "it might offend the Jewish people." But saner heads prevailed at the CBC and in the interests of "free speech" **The Bells of Hell** was seen on Jan. 24.

I saw the play and it was offensive in parts, especially a Jewish doctor pressuring his patient to double his UJA pledge under threat of a wrong diagnosis. But generally, the play was mediocre and certainly not worth the $40,000 the CBC is reported to have paid Richler. I really wonder whether the whole thing wasn't really a publicity stunt, to give the CBC series a higher rating. I certainly stayed home to watch the Richler play, which I would not have done otherwise.

What should be examined is the CBC's sorry record of promoting bigots, neo-Nazis and their ilk on numerous TV and radio shows that were highly offensive to the Jewish community. The CBC never succumbed to pressure when Jewish leaders protested against the appearance of American Nazi leader George Lincoln Rockwell, German neo-Nazi leader Adolph Von Thadden, British fascist leader Sir Oswald Mosley and a Canadian racist leader.

In 1966 the much-publicized CBC TV show **This Hour Has Seven Days**, interviewed George Lincoln Rockwell, seated below a Nazi flag and called him commander, as if he were some important dignitary. This aroused considerable protest.

Rabbi W. Gunther Plaut said in a sermon some years ago that whenever a CBC program has poor ratings, it pushes "the Jewish button," thus arousing controversy, protests from Jewish groups and higher ratings.

This was clearly seen in the Adolph Von Thadden incident in 1967 when Darryl Duke, producer of the TV show **Sunday**, wanted to bring the German neo-Nazi leader to Canada for an interview. When this created large scale protests, especially from Jewish survivors' groups, the plan was changed to interview Von Thadden in Germany.

I recall marching in protest, together with 3,000 fellow Jews, around the CBC headquarters on Jarvis Street. It was an inspiring event. It was later revealed in the House of Commons that the Von Thadden interview and trip to Germany of CBC personnel cost the Canadian taxpayers $4,260.

But did the CBC learn anything from its mistakes? No. In December of 1968, the CBC brought ancient British fascist leader Sir Oswald Mosley out of the grave to appear on the popular CBC panel show **Front Page Challenge**. He had published a book and his publishers conned the mental midgets at the CBC into promoting it. In addition, Mosley received a fee and travelling expenses for spouting his bigotted nonsense.

The Canadian Jewish Congress and B'nai B'rith, through the Joint Community Relations Committee, strongly protested Mosley's appearance on the CBC. George Davidson, then president of the CBC, in a telegram to the late Louis Herman, then national chairman of the JCRC, admitted that Mosley's appearance on **Front Page Challenge** was "an error in judgment." But the producer in charge was not suspended nor even publicly reprimanded for his "faux pas."

There have been other incidents in recent years, such as the appearance of Aaron Einfrank in a vicious anti-Israel attack on **Viewpoint**, the cancelling of the movie **Exodus** on the evening of the Yom Kippur War and various anti-Israel commentators on radio and TV, including those of Rev. A.C. Forrest, United Church moderator.

"The CBC's history of anti-Semitism" was the heading of an interesting article by the well-known columnist, Douglas Fisher, which appeared in the **Toronto Sun** on Jan. 17, 1972. It was a result of an article by Rabbi Stuart Rosenberg titled "The CBC and the Jews" which appeared earlier in **The Canadian Jewish News**.

The gist of Rabbi Rosenberg's allegations were two-fold: That Jews were barred from executive positions at the CBC.

That the religious broadcasting department at the CBC treats Jews as second-class citizens.

Fisher felt the first charge was more serious, that a Jew must not expect promotion to an important job at the CBC. The only Jew who ever achieved a position of importance at the CBC was Sydney Newman, in 1952, when TV first arrived in Canada. Newman was director of drama but left for England in the middle 50's and just returned four years ago to take an important post with the CRTC. He is now head of the National Film Board. He would have been the logical choice to be chairman of the CBC when Alphonse Ouimet retired and later when George Davidson retired.

But the top hierarchy of the CBC is strictly Waspish. When I visited Hollywood three years ago, I was told by leading Canadians the chief reason the CBC is devoid of creativity is that the upper echelons have no Jews in their ranks.

Stuart Griffiths, former CBC executive and now head of Bushnell TV, told Fisher his impression that little job discrimination remains in broadcasting, even in the CBC, towards Jews or any other ethnic group. But it was real, even substantial and it lasted for a long time in the CBC. One of its consequences is that there are remarkably few Jews today in the upper posts of the CBC.

Doug Fisher concluded his column by stating that Rabbi Rosenberg is partially correct in his charge of job discrimination.

I must ask the question, "should we sit idly by and allow such flagrant discrimination in a publicly-subsidized body?" Even private companies are under the scrutiny of the Ontario Human Rights Commission. There is in existence a federal Fair Employment Practices Act, which receives little publicity. If the CBC, as a federal agency, comes under its jurisdiction, then an investigation of CBC hiring practices should be initiated.

Perhaps this matter can be brought up Feb. 18, when the CBC's TV license comes under public scrutiny before the CRTC in Ottawa. Let's end the "sacred cow" status of the CBC.

Ben Nobleman is a York borough alderman and long an advocate of more Canadian participation in the arts.

One's highest goal should be serving G-d because of a deep affection felt for Him without any thoughts of being rewarded

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Yitro --

Anochi Hashem Elokecho . . . I am the L-rd your G-d . . .

There are easier jobs in the world than being a Talmud Torah teacher. The greatest **melamed** in the world was the Almighty Himself, who taught the Jews the Ten Commandments.

It is interesting . . . The Talmud relates that when the Jews stood at the foot of Mount Sinai to receive the Torah, G-d lifted the mountain above the heads of the Jews and warned them: "If you accept the Torah, well and good . . . Otherwise, I will drop the mountain on top of you." (Tractate Shabbos 88a)

What was the meaning of such a strange action? But it meant to teach us an important lesson about the service of G-d. When a wise teacher walks into a classroom for the first time, however much he may love the children, he must appear firm, even strict. As experience has shown, teachers who too quickly attempt to become "buddies", soon find their students walking over them. First must come respect, and then a true bond of friendship can develop.

The same applies to our relationship with the Almighty. First must come **avodah miyir'ah** -- serving G-d out of awe. We must know His greatness . . . no yardstick can measure Him, no mind can truly fathom Him, no world can exist without Him. He is the boss, and what He says -- the guidelines He has set in the Torah -- is what goes. But once we have truly reached this point of serving G-d out of awe, we can reach the second, higher stage -- **avoda mayahavo**, serving G-d out of love, intimately, like the child of a king who never needs an appointment to see his father, and who serves his father not for the reward he will receive, but just out of deep affection.

They tell of the Baal Shem Tov, that he once came to a town and found that there was no **mikveh**. He immediately set to work collecting the necessary funds, but the poor townsfolk could only come up with half the sum. They told the Baal Shem Tov that there was a very wealthy, but stingy, Jew in town, who could pay for the whole **mikveh** himself . . . but getting money from him was like trying to milk a stone. The saintly Rabbi decided to pay the miser a visit, and as expected, he was immediately turned down. The Baal Shem Tov told him: "If you give me the necessary money to build the mikveh, I will give you my portion in the world to come." When the miser heard this, he did not hesitate a moment. For a few hundred rubles to earn the Baal Shem Tov's eternal portion!

When the Rabbi's followers heard what their leader had done, they asked him . . . was it then right that their great Rabbi should give up something of such inestimatable value? But the Baal Shem Tov smiled with a holy joy and answered: "All my life, I have yearned for a time when I could serve the Almighty without looking for reward . . . Now I can serve Him without any self-interest at all." That is **avodah mayahavo**.

It is up to the individual what level of **kedusha** (holiness) he reaches. The Torah states that when Yitro (Jethro), Moses' father-in-law, heard of all the miracles G-d had performed at the Red Sea, he decided to convert to Judaism. But the question is, the same miracles that Yitro heard about, others heard about as well . . . Why didn't they convert? But the answer is, there is hearing and there is hearing . . . **Vayishma Yitro**, Yitro not only heard about the miracles, but he thought about them . . . he considered their implications and he acted upon the great things he heard . . . (Mayono shel Torah).

May we all soon hear good things about our brethren in Israel. Shabbat Shalom.

A rare heavy snowfall blanketed Jerusalem last week. The bad weather affected everyone from streetcleaner to army generals. Here Gen. David Elazar, the chief of staff, awaits public transportation to his office after his car got stuck. (Israel Sun photo)

Israeli politics baffle my uncle Eliezer

By J.B. SALSBERG

TEL AVIV -

At our last meeting in Israel, my uncle Eliezer confessed that the political game as played in Israel leaves him completely bewildered. "I'm no greenhorn when it comes to politics," he said with a lot of self assurance, as we drank our tea with lemon in the hotel lobby, "but what's going on here, if I'm to believe the papers, is positively amazing."

He sat back and chuckled and appeared to be relaxed at last in Israel. He leaned towards me, winked and said, "you know something? I am beginning to think that the Israel politicians could teach our Bathurst Street politicians a thing or two."

But before he got down to details about what it was that bewildered him, he wanted me to know that he was very much impressed by the honesty of the election system itself. "You know," he said, "I believe that Israel has the most democratic election system in the world; far better than ours in Canada."

He listed the things that impressed him most. Firstly, he liked the idea that a special election committee, headed by a supreme court judge, was in charge of the election machinery. Then he liked the idea that election days are a public holiday so that everyone has the opportunity to get out and vote. But he was most impressed by the fact that the government paid the transportation costs of any citizen who was away for good reason and wanted to come home to cast his ballot. "That's something!" he exclaimed.

He was a bit puzzled by the proportional representation system. He thought that the principle was good, providing it were applied to a constituency basis, but he pointed out, the present Israel system of nationwide ballots for each party or group is conducive to the proliferation of parties and splinter groups. As a result, no single party elects a majority of members to the Knesset and that's why all Israel governments are coalitions.

"Here is an example," he said, "Rabbi Kahane, after being rebuffed by Herut, formed his own party. Fortunately, he couldn't gather enough votes across the country to elect a single member -- himself."

But what really bewildered my uncle was the politicking that went on during and, more particularly, immediately after the election results became known. And since the municipal elections also took place at the same time and also on the basis of party slates, it only added to the fantastic game of political dickering, horse-trading and political cross-breeding.

"Now, one would imagine," said my uncle, "that the Independent Liberal Party, that has been in the Labor dominated coalition governments for years, would be more moderate than the Labor and Socialist elements on matters of religion. But no, they seem to be the extremists in this matter." Uncle Eliezer then related how in Tel Aviv the Independent Liberals deserted their old time partners -- Labor -- and joined the right wing Likud to form the civic government because, as they boasted publicly, the Likud administration in Tel Aviv will ease up on some of the rigid Sabbath laws which the previous Labor dominated Tel Aviv administration upheld on the insistence of its allies of the religious bloc.

"Why," said my baffled uncle, "the Labor Party offered the Independent Liberals another cabinet post in Jerusalem, plus some other plums, if they remained with the old coalition partners in the Tel Aviv City Hall. But no, they wouldn't do it. They maintained that easing of Sabbath laws was a principle with them. Can you imagine the Canadian Liberal Party doing something like this -- and in public yet!"

I consoled my uncle by saying that at least such things are done in the open in Israel and not in some smoke-filled back rooms as would be the case in Canada.

Then uncle Eliezer dwelt on some Knesset dealings that got under way before the last election returns were even in. Premier Golda Meir was sick in bed and Labor's strong man, Pinhas Sapir, took charge of the negotiations with their traditional coalition partners.

The National Religious Party (Mizrachi) advanced some extreme demands as a condition for re-joining the coalitions. On the other hand the Independent Liberals advanced a set of demands that were diametrically opposed to what the religious group wanted as a condition for their re-joining.

In desperation, (or as a stratagem), Sapir, the Labor-Socialist, announced that he was going to pay a visit to the Gerer Rabbi, (spiritual leader of the Gerer Chassidim and their Agudath Israel political party), to invite that ultra-Orthodox group to join the government. So all religious elements in Israel consider the Independent Liberals and not the Labor-Socialists as their main enemies. . . . "Imagine," said uncle Eliezer, "Golda and the Gerer Rabbi joining hands!"

Proposed Law of Return change will aid, not hurt unity, is claim

Rabbi Dr. J. Immanuel Schochet

By Rabbi Dr. J. Immanuel Schochet

In the last issue of **The Canadian Jewish News**, Rabbi Arthur Bielfeld wrote an article against the emendation of the Israeli Law of Return defining "Who is a Jew?".

To be sure, Dr. Bielfeld is entitled to his personal opinion. But I am amazed and shocked at obvious distortions and unfounded assumptions contained in his article.

Conscientious Jews throughout the world, of all persuasions and convictions, demand that the Israeli Law of Return recognize as Jews only such persons as are born of a Jewish mother or were converted legitimately, i.e., according to the Halacha. The Israeli government claims that this is the only way the law has been applied, but this is dusputed and the present wording is ambiguous. To prevent future distortions, therefore, the intent of the law must be spelled out in the letter of the law.

Now comes Dr. Bielfeld who argues that such a change would "fracture Jewish unity, undermine growing co-operation between various elements of the Jewish communities, disrupt the spirit of democratic pluralism, and empower a minority to impose its will on the majority." And then he poses thinly veiled threats of economic sanctions and diminished aliyah.

What is his concern? Obviously, the emendation of the law is aimed against conversion-factories, mostly owned and operated by the Reform movement. Their conversions, invariably, are undertaken as a formality to facilitate or validate, as it were, marriage to Jewish spouses. More serious-minded leaders of the movement ask their conversion candidates to complete some courses and make certain commitments, whereupon they are "graduated into Judaism." The vast majority, though, ignore such formality in whole or in part. After all, nearly 50% of Reform rabbis are on record as officiating at mixed marriages, some are intermarried themselves, and about 15% are self-admitted atheists or agnostics; why then, bother with "archaic ideas" like conversion?

The trouble is that many of their graduates actually believe they are bona fide Jews, or conveniently pretend they are. This has led to numerous tragedies in their, or their children's lives, when they realize that the vast majority of Jews do not recognize them as co-religionists and they are excluded from marital, and other, relationships with Jews. Moreover, these conversions are a major cause of assimilation. And as far as Israel is concerned, they create a security problem, as the late David Ben-Gurion made quite clear when he first raised the issue in the '50s.

Now, who is fracturing unity? People like Dr. Bielfeld seek to transplant alien growth unto the body of Israel and demand we accept it. When conscientious Jews reject them, they charge "disunity, disharmony, not playing the game according to their rules."

Of course, pluralism within Judaism is a fact of life. Regardless of our individual opinions, because we all are Jews according to Halacha, we are legitimate parts of the body Israel. But the products of conversion-factories (or individual entrepreneurs), regardless who or what they are, have no relationship whatsoever to Judaism. Alternatively, Dr. Bielfeld would have to include in his "democratic pluralism" Samaritans, Sabbateans, Hebrew-Christians, and, for that matter, the Roman Catholics who, after all, are the offsprings or converts of Jews and consistently claimed to be the true Israel; and so ad absurdum ad nauseam.

According to Dr. Bielfeld, the Orthodox minority illegitimately seeks to impose its will on the majority. Since when are truth and morality measured by numbers? By his argument, the Israeli minority illegitimately seeks to impose its will upon the Arab majority! Secondly, a poll taken in Israel about a year ago, showed that just over 50% of the population favors the amendment and only a small minority favors Dr. Bielfeld's position. Thirdly, in the **Algemeiner Journal** of Jan. 18, 1974, the two spokesmen for the clerical arm of the Conservative movement, Prof. Seymour Siegel and Wolfe Kelman, declared that the Conservatives do not recognize Reform conversions, but only genuinely Halachic conversions. Thus both Orthodox and Conservatives reject Reform converts.

The sole standard that has kept Judaism together throughout the ages, by virtue of which Dr. Bielfeld and I can address one another as Jews, is the universal Halacha. The easiest thing for the Orthodox would be to give in and say "do as you like." For we can protect ourselves with genealogical records. But obviously this would mean a split of our people and nation as has never occured throughout history. Dr. Bielfeld's position is not one of disunity and fragmentation, but of irrevocable amputation. Surrender to it is tantamount to national suicide. That is precisely why a number of more responsible Reform leaders, like Dr. Petuchowsky and Dr. Plaut, argue for greater adoption of universal Halachic criteria.

Neither the state of Israel nor the people of Israel need, want or can afford the aliyah or conditional support of pseudo-converts. And as Dr. Bielfeld concludes quite rightly, no one who loves Zion can be insensitive to this situation. It is not a matter of integrity only, but a matter of survival. Anyone who truly cares for the survival and strength of Judaism, Jews and Israel, cannot but urge and demand the explicit definition of a Jew as one who is so halachically: born of a Jewish mother or converted according to the Halacha!

Rabbi Schochet is the rabbi of Kleicer Synagogue and teaches philosophy at Humber College.

Organizations and People

By MIRIAM HERMAN

what's new...

Hart Pomerantz (left) and Larry Solway at "The Wildest Party in Town" draw the winning tickets in Toronto Hadassah—WIZO's giant raffle in aid of Hadassim Children and Youth Village and WIZO Baby Services. Enjoying the big moment are (from left) Esther Matlow, president; Sharon Liebesman and Clarice Phillips, co-chairmen of the campaign. Winner of the $5,000 cash first prize is A. Gold, Montreal. P. Levy, Toronto won a TV set.

MUSIC FESTIVAL CONCERTS

This year's concert of school choirs in celebration of Jewish Music Festival involves 350 youngsters from 11 Toronto Jewish school choral groups. It takes place Sunday, Feb. 17, at 2 p.m. at Shaarei Shomayim Synagogue. An annual event, the concert is sponsored by the Board of Jewish Education and Canadian Jewish Congress, Central Region.

The Jewish Public Library is making plans for a gala concert featuring four renowned cantors in a program of cantorial, Israeli and Yiddish folk music. The date is Thursday evening, Feb. 21, at the Associated Hebrew Schools, Bathurst Street.

ANGELS' SOIREE

The Angels' Theatre Soiree, Montreal section of the National Council of Jewish Women's annual fund-raiser, is considered one of the city's largest social events. This year will apparently be no exception. The committee, co-chaired by Mrs. Richard Rosenstein and Mrs. Cameron Shapiro, was able to capture none other than comedian-musician Victor Borge for a one-night appearance at the gala taking place this Sunday at 8:30 p.m. at Place des Arts. The performance will be followed by a reception and dancing.

STUDENT EMPLOYMENT REPORT

Students had a much more positive attitude toward employment than in the previous few years, according to a report on the Jewish Vocational Service 1973 student summer program. There were 750 applicants, 271 of which were placed in jobs and 445 of which found their own jobs. The number of applications last year was the highest ever, but the ratio of placements was 33% last year compared to 40% the year before. Out of the 750 applicants, 364 were high school students, 327 were university students and 59 did not attend school. The university students were most easily placed whereas it was almost impossible to place students 15 years of age or younger, the report said.

JEWISH STUDIES INSTITUTE

The Institute of Jewish Studies for Adults, jointly sponsored by B'nai Torah Congregation and Clanton Park Synagogue, gets under way Wednesday, Feb. 13, and runs on successive Wednesday evenings to March 20. Each week the program offers study courses on **Movements in Jewish Life** and **Viewpoints on Israel** at 8:15 p.m. followed by forum lectures on **Jewish Attitudes Toward Contemporary Problems** beginning at 9:15 p.m. All sessions are at Eitz Chaim School, Willowdale Branch.

BAYCREST STAFF RECOGNITION

At the Baycrest Centre staff recognition luncheon two weeks ago, Baycrest president Abe Levine presented long service pins to 94 staff members -- 74 received five year pins, eight received 10 year pins and nine earned 15 year pins. Marian Mark, secretary to executive-director Sam Ruth, received special recognition, plus a pin for 20 years service. Two recently retired long-time employees, Charles Fenyvesi and Norma Winer, were presented with special gifts.

SINGLES DANCE

On Sunday, Feb. 17, the Shalhavet Candlelight Club for "mature" singles is having a birthday party (one of its members) and a dance beginning at 8 p.m. at Beth Sholom Synagogue.

FOR CHILDREN AND OTHERS

The original film version of **The Wizard of Oz** starring Judy Garland is being presented by Naomi Chapter of B'nai B'rith Women Sunday, Feb. 10, at 1 p.m. and 3:30 p.m. at Minkler Auditorium, Seneca College.

...about people

McGill University law professor **Maxwell Cohen** has been appointed to the International Joint Commission, a six-member board of three Canadians and three Americans dealing with the use of boundary waters between the two countries. Professor Cohen was named chairman of the Canadian section replacing former New Brunswick Premier **Louis Robichaud**.

* * * * * * * * *

With the rabbis -- Another rabbi has joined the ranks of TV personalities. **Rabbi Meir Gottesman** of Beth Sholom Synagogue premiered his new show **Sparks From the Torah** (the same title he uses for his **Canadian Jewish News** articles) last week. The program is on Keeble Cable, Channel 10 at approximately 8:30 p.m. every Thursday. The rabbi appears with a group of teenagers each week in what he says is the "first real Torah study session on the air" . . . Pride of Israel congregants officially welcomed their new spiritual leader **Rabbi Harold Lerner** and his wive **Yvette** and children **Eve** and **Simon** last Sunday. It was an afternoon wine and cheese party at the synagogue.

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Montreal artist **Stanley Lewis**, just returned from Israel, has given his entire portfolio of 50 drawings of post-war Israel to the Israel Emergency Fund. The **Jerusalem Portfolio** will be on view (and for sale) at the Allied Jewish Community Services Cummings Building for a week beginning Sunday, Feb. 17.

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A postcard from Miami Beach tells us that **Norman Cowan's** Yom Kippur War home front photographs were on exhibit at Temple Beth Sholom there. Some may recall some of the collection printed in early post-war issues of **The CJN**.

* * * * * * * * *

Beth Sholom Synagogue's Interfaith dinner speaker this year is the Roman Catholic **Archbishop of Toronto Philip Pocock**. The dinner is organized by the synagogue brotherhood in conjunction with the Canadian Council of Christians and Jews. The date is Monday, Feb. 18.

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Marjorie Baskin, a research associate at McMaster University's clinical epidemology and biostatistics department, has been elected chairman of the social sciences division of the Canadian Association of Gerontology (the study of the process of aging). At the society's recent national convention Mrs. Baskin presented a paper on **The Jewish Aged of Hamilton: Implementation of a Survey**, a run-down of a survey undertaken in co-operation with Jewish Social Services in which she participated. By the way, Mrs. Baskin is the wife of **CJN** book reviewer **Rabbi Bernard Baskin** of Hamilton's Temple Anshe Sholom.

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Coming in from Israel to guest speak in Toronto -- Israel's Minister of Absorption **Nathan Peled** will be addressing a public meeting Wednesday, Feb. 13, on the subject **Peace and Aliyah: Israel Towards the Future**. The meeting is sponsored by the Labor Zionist family and Friends of Pioneering Israel. It is at 8 p.m. at the LZA centre . . . **Rabbi Shmuel Nathan** of Jerusalem will be delivering the Shabbat morning service at Beth Tzedec Feb. 16. Rabbi Nathan, who is advisor to the Israel minister of tourism in Jerusalem, will be talking about **The Double Message of Aliyah La Regel**.

* * * * * * * * *

In the three years that **Avraham Nahum** taught in Toronto he became a favourite among teachers, students and parents alike. He returned to Israel 1 1/2 years ago and people here are deeply saddened by the news of his death at the Suez front on Yom Kippur day. That is why the United Synagogue Day School and his many other Toronto friends are sponsoring a memorial meeting in his memory this Sunday, the 10th, at 3:30 p.m. at Shaarei Tefillah Congregation.

* * * * * * * * *

In the basement of Clanton Park Synagogue in Toronto, Mrs. Lilian Shaul, (left) chairman of Project JONA (Jewish Oil from North America), Mrs. Judy Lebowitz, president of the synagogue's sisterhood, and son Schlomo, 5, pack hundreds of cartons bound for Israel. There were 100 boxes of disposable medical items donated by a surgical company, and wheelchairs and crutches along with assorted clothing, much of it donated by manufacturers. The small Orthodox congregation really got behind the project as can be seen. (David Groskind photo)

CBC executive criticizes network

By MARCIA SINGER

TORONTO -

Dissatisfied with the CBC?

So is Knowlton Nash. And he's head of the network's information services department, a position which makes him responsible for all national news and public affairs programs.

"There's an awful lot to criticize in the CBC," Nash told a Sunday breakfast club meeting of 60 "shareholders" -- all Canadians are considered shareholders in the publicly owned corporation -- at the Temple Emanu-El.

Nash warned the group that the producer's freedom within the CBC must be protected from the possibility of overwhelming bureaucracy.

He also said the corporation is under pressure from MP's and local politicians to extend services by building more CBC stations and transmitters across Canada. This would mean, he explained, money which could be spent on programing would go towards buying more electronic hardware.

Another soft spot: Senior management does not reflect the Canadian multi-national kaleidoscope, he said. There is a fair Jewish representation at this level, said Nash, but little Italian or Ukrainian.

"In time this will change as people rise though the bureaucracy," he added.

Peace pace is too fast: academic

By ROCHELLE CARR

TORONTO -

Although the process of Middle East peace, spurred on by United States Secretary of State Henry Kissinger, is to be commended, Israelis feel its pace is too fast.

"Peace must be in a piecemeal manner" allowing Israel to ascertain Egypt's willingness to uphold her end of each commitment, according to Itzchak Galnoor, associate professor of political science at Hebrew University and current visiting professor at Wayne State University.

Galnoor, who is on a round of speaking engagements here, Montreal and Providence, Rhode Island, under the auspices of the Israeli Student Organization, told an audience of faculty and students at York University: "After the 1967 war, most Israelis thought we wouldn't fight again because Israel had land to use as a bargaining tool. The thought before the Yom Kippur War was 'a piece of peace for a peace of land'."

Not only did the process of peace not begin before the Yom Kippur War but also, he said, the war itself could not have been prevented by Israel. The complex issue of territories occupied in 1967 was further complicated by the fact that "many Israelis were very skeptical regarding Arab willingness to recognize Israel's right to exist. If the issue of the lands taken in 1967 led to another war, then why was there no peace before 1967 when Israel did not have those lands?" he rehetorically asked. The 33-year-old professor said, "Russia went as far as the strategic planning of the last war. In the next step, when she saw she was unable to prevent the actual renewal of hostilities she went along with the Arabs. The fact that the Arabs saw Russia would go along with them no matter what they did was important for Israel since Israel's own partner is not so reliable."

Responding to a comment from the audience that Israel should absorb whatever Palestinians wish to return, Galnoor stressed that Israel was the first Middle East country to recognize the rights of the Palestinians to have their own state on the western part of the Jordan River, back in 1947. He explained that since then there have been two national movements in the area, a Jewish national movement and a Palestinian one, and both are still in the process of self-identification.

"Israelis cannot accept outsiders until we know who we are. Also, I don't think the Palestinians want to be in a Jewish state and lose any identity they are trying to find," he said.

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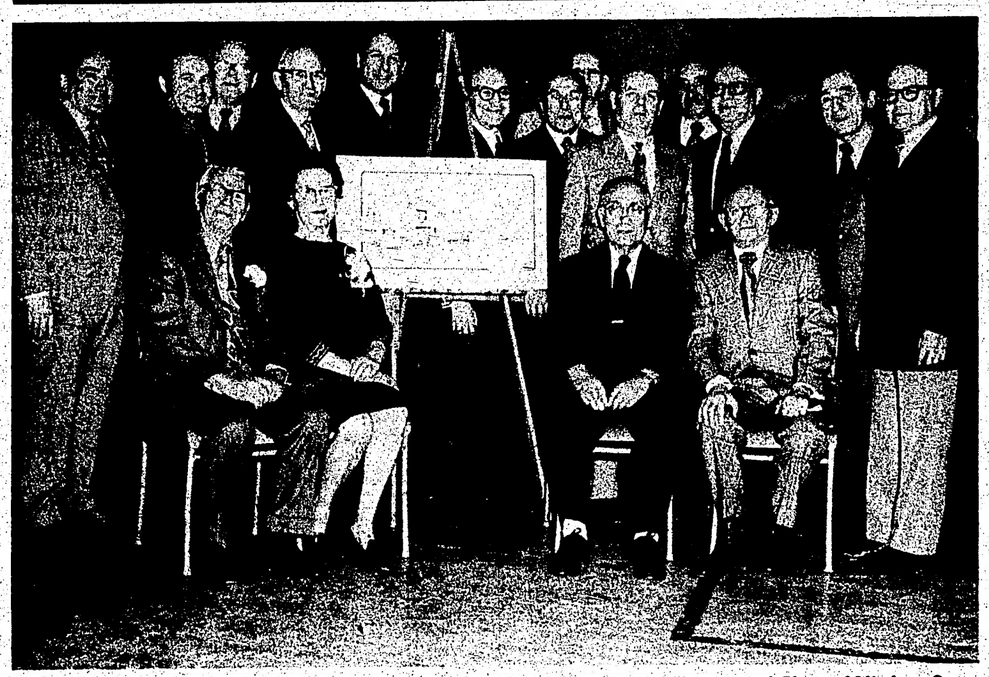

A community centre in Israel will be built in a border settlement to honor Mr. and Mrs. Bernard Glaser of Windsor, Ont., shown in front row with artist's drawing of centre. Glaser has long been active in Jewish education, the Histadrut campaign, UJA and Israel Bonds. Among Windsor leaders in photo are Morris Tabachnick, Sam Winograd, Harold Eisenberg, Joseph Cohen, Philip Muroff, Sam Cohen, M. Parnes and M. Fabian. From out-of-town came Yosef Yaacov, counsellor of the Israel embassy in Ottawa, and George Steinhouse, executive-director, the Histadrut campaign in Toronto.

Hamiltonians meet mayors

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON – Greetings and gifts from the City of Hamilton to the mayors of Jerusalem and Haifa, Teddy Kollek and Joseph Almogi, respectively, accompanied the seven representatives of the city's Jewish community when they journeyed recently to Israel to attend a conference called by Prime Minister Golda Meir. Its purpose was to discuss Israel's current position and representatives of Jewish communities throughout North America attended.

Marvin Wasserman, chairman of Hamilton State of Israel Bonds, and Mrs. Wasserman, Mr. and Mrs. Joe Rochwerg and Mr. and Mrs. Elmer Farkas and their son Joey, met with Mayor Victor K. Copps prior to their departure Jan. 26 to tell him of the purpose of their trip. In turn, they were asked to convey official greetings as well as present the two Israeli mayors with a pair of City of Hamilton cufflinks, usually presented to all distinguished visitors to the city, a copy of a book about Hamilton, **Pardon My Lunchbucket**, and a copy of a medal specially struck for the opening of Hamilton Place.

For Mayor Copps this was an advance greeting to two mayors he hopes to meet personally this coming spring, when he and Mrs. Copps will be travelling to Israel at the invitation of the Jewish community of Hamilton. The trip was originally scheduled for last October but had to be postponed because of the war.

Copps is already well acquainted with Kollek, who visited Hamilton in 1971 in connection with a State of Israel Bond Drive. The two mayors have been on friendly terms ever since and Copps is looking forward to their next meeting.

The mayor said he and State of Israel Bonds director, Asher Shulman, will meet soon to discuss final plans for the trip, which he expects will probably be early in April.

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Achieves New Record for Rothmans Export Sales

Mr. Ralph Levine, Export Sales Manager for Rothmans of Pall Mall Canada Limited, established a new record for sales in his division in 1973. In recognizing Mr. Levine's success, Rothmans noted that it is made more remarkable by the fact that he has accomplished his record after only two years as Export Sales Manager.

A native of Montreal, Mr. Levine began his career as co-owner of a restaurant along with his father and brother. He joined Rothmans as a salesman in 1970. As a result of his outstanding record in sales, he was named Export Sales Manager for all Rothmans products in February of 1972.

Mr. Levine has made two trips to Germany and Cyprus with a special Rothmans Variety Show to entertain Canadian Forces overseas. He recently returned from a special trip to Israel.

Mr. Levine, while presently residing in Toronto, still maintains his membership in the B'nai B'rith Seymour Fargon Memorial Lodge, and the Zichron Kedoshim Synagogue in Montreal.

AD-74-7

Project STEPS is set up to aid learning disabled

voice of youth

By YAACOV HONIG

Project STEPS (Seeking To Educate People Sensitively) is a new project sponsored by the Ontario Association for Children with Learning Disabilities, North York Chapter. It is designed to fulfil the needs of the learning disabled preferably between the ages of 16 and 22. It is a remedial and personal development program aimed at giving each student sufficient self-confidence to develop his potential to the fullest. The main focus is preparing the participants academically and socially for further education, apprenticeship or job placement.

The learning disabled person has often been labelled as a slow-learner, an under-achiever and a lazy student when, in reality, it often is the case that he has a specific problem in learning, which may influence his co-ordination and his ability to assimilate new knowledge. Often these problems are not detected when the child enters school. Any of the following signs could indicate a learning disability: impulsive behavior, short attention span, hyperactivity, depression, social and emotional problems.

Projects STEPS is operated by the North York chapter of the OACLD. It is financed by the Vocational Rehabilitation Services Branch of ministry of community and social services of Ontario, The Canadian Progress Club, and private donations from the public at large.

The school is situated at 471 Lawrence Ave. W. with a program as unique as the individual students themselves. There is a low pupil-staff ratio, most of whom are volunteers. The program is a multi-phased one which includes a remediation program which is academic and social, pursued through the individual's interest.

Admission requirements are that the applicant must have a learning problem, be between the ages of 16 to 22 and must be willing to be admitted on a three month basis at the end of which there will be an evaluation between the parents and staff.

Terry Marcus

For more information contact Marie Souce at 782-1140.

* * * * *

Congratulations are due to Terry Marcus of London, Ontario who was recently elected international vice-president of United Synagogue Youth at its convention in Los Angeles, California. Terry is presently president of the Eastern Canada Region of USY. His election marks the first time that a Canadian has been elected to this international office.

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Organizations and People

Actress Iris Brooks tells a reporter how she came to contact the Jewish Information Service in Toronto during her stay. She appeared in the play, The Sunshine Boys, at the Royal Alexandra. The information service's number is 789-7279. It's open Mon.-Fri., 9 to 5.

Thanks to Jewish Information Service...

Iris more than enjoys her Toronto stay

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Buxom, blonde actress Iris Brooks, like many newcomers to Toronto, has discovered the way to find out something about the community is to call the Jewish Information Service.

Ms. Brooks, here for the three-week run of **The Sunshine Boys** at the Royal Alexandra, wanted to contact some Jewish people during her stay. So like other recent arrivals to the city, she called 789-7279 and received the information she requested.

The service, wholly sponsored by the United Jewish Welfare Fund, operates out of the Jewish Public Library Building. There are two telephone lines manned from 9 to 5 by Estelle Eisenberg and a staff of 15 volunteers. More volunteers are being sought. As for Ms. Brooks, she more than enjoyed her three-week visit here. The Neil Simon play in which she appears received rave reviews and she was delighted with the city and the persons she met here.

The Connecticut-born actress had many jobs before entering show business. She was a school teacher, gynecologist's assistant, comparison shopper and an Egged bus tour guide in Israel.

After meeting the perky Ms. Brooks, it's not hard to understand why despite only three years in show business, she's been very active in movies, the stage, television, commercials and modelling. Ash blonde with flawless skin and large hazel eyes, she has a figure that drew "oohs" and "aahs" when she appeared on the Royal Alex stage.

Among her featured roles in movies has been as the bosomy graduate school student Vicki in Up The Sandbox with Barbra Streisand and the secretary to Martin Balsam in **The Anderson Tapes**. The extroverted actress says she hopes to have it all -- career, love, marriage. She was previously married to a lawyer.

At the suggestions of a friend in New York, she decided to contact the Jewish community when the touring show came here. After a couple calls, she got in touch with Mrs. Eisenberg who was "very helpful."

Canadian men are gentlemen, she said with a smile. "They open doors, are dignified and show interest in their dates."

One of her highlights in Toronto was seeing a "sex" movie on television -- "there's nothing of that sort of thing on U.S. television." She admitted some of the movies she's made might turn up on the Baby Blue Movie.

"I wouldn't appear in a role that I'd be ashamed of," she said. "Nudity is a beautiful part of life. Obviously I'm well-endowed. But I only do it in the context of something fine . . . If you have good self esteem, no one is going to exploit you."

Initiated by the Social Planning Council of the UJWF, the Jewish Information Service was set up, in part, to relieve the besieged switchboards of the UJWF, Congress, Baycrest Centre, the YMHA and Jewish Family and Child Service.

"The people there don't mind answering questions relative to their own agencies, but they're often not equipped to answer about others," Mrs. Eisenberg told **The Canadian Jewish News**.

The organization, which began in June, is now moving into high gear. Mrs. Eisenberg has been going around to various Jewish institutions publicizing the service.

Only in Toronto for three years, Mrs. Eisenberg, who has a master's degree in social work from McGill, says her newness here has its advantages and disadvantages.

"Some might prefer to have someone more knowledgeable, but on the other side it's good to have someone with no preconceived notions or prejudices," she said.

JIS will handle calls about health, hospital and nursing home service, housing, employment, Jewish education, services for the elderly, synagogues, social service agencies, camps and recreation.

From the service, the Social Planning Council will get feedback of community needs which should be fulfilled.

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Vast array of festivals, celebrations fills Florida calendar for March

TALLAHASSEE – During March, Florida blends an international flavor with the Old West and the Deep South, as the calendar unfolds its sun-filled pages with an array of festivals and celebrations.

Visitors flock to Florida's art galleries under sunny skies as spring comes to the sunshine state. The Sidewalk Art Festival in Winter Park, the most prestigious show of its kind in the southeast, is scheduled March 15 – 17.

Sidewalk art festivals and sales will be held throughout Florida during March: Fine Arts Exhibition, Ybor City, March 1 – 22; St. Cloud Art Festival, St. Cloud, March 2 – 3; Jensen Beach Outdoor Art Festival, Jensen Beach, March 3 – 4; Sidewalk Art Festival, Deland, March 9 – 10; St. Patrick's Day Arts and Crafts Show, South Miami, March 16; and the Arts and Crafts Show, Boca Raton, March 16 – 17.

A three-day festival is presented in tribute to the colorful azaleas grown at Ravine Gardens State Park during the Azalea Festival, Palatka, March 1 – 3.

Luscious red berries are the focal point of the Florida Strawberry Festival, Plant City, March 4 – 9.

Amateur and professional shell collectors display some of the finest and rarest shells gathered from local areas and from around the world during the Sanibel Island Shell Fair, March 7 – 9.

A celebration offering visitors a taste of what Florida is all about is the Fun N' Sun Festival, Clearwater, March 15 – 24. Events include the State Pram Regatta and National Records Power Boat Race, Pancake Festival, Beach Day and a night parade.

A little girl is intrigued by the cast of characters at Disney World in Florida.

An all-encompassing international fair comes to the Sunshine State during the Around the World Fair, Miami, March 16 – 17. The fair stresses foods of other nations, Left Bank-style artists, international entertainment groups and bargain booths.

Collectors and enthusiasts of vintage autos gather during the Antique Car Show, Tarpon Springs, March 16 – 18. Trophies are awarded in various classes.

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Travel

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JERUSALEM –

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For example, a discreetly lit path leads underground below the old city, and when your eyes are used to the darkness, you find yourself in an enormous subterranean hall.

It is an ancient quarry, and in all likelihood it supplied the stones for King Solomon's Temple. For almost two decades the quarries were closed and neglected, but the Jerusalem Municipality has cleaned them up and installed lighting in line with their program for the beautifucation of the Old City and its surroundings, thus a historic and interesting site is once more open to the public.

The city walls of old Jerusalem embrace a veritable jumble of alleys, markets, plazzas, synagogues, churches, mosques, towers and minarets, but the most distinctive element of the skyline visible from any direction when approaching the city, is the golden cupola known as the Dome of the Rock.

"Glory be to him who carried his servant by night from the sacred place of worship to the far distant place of worship whose surroundings we have blessed

." Thus begins the 17th surah of the Koran, the night journey of Mohammed during which the prophet was carried from Mecca to the Temple Mount in Jerusalem on a heavenly steed, there to ascend to heaven and stand before the throne of Allah. The temple mount is one instance of many, — where different faiths venerate the same site, either for the same reason, or each attributing to the same site its own significance without any connection between them.

Mount Moriah, the biblical name of the area, was the place where Abraham prepared to sacrifice his son Isaac at the Lord's command. Centuries later, King David purchased the site from the Jebusites, and erected an altar there.

King Solomon built the temple here, a compound of legendary splendor, and until the Roman conquest of Jerusalem the Mount was the central sanctuary of Judaism.

After the hustle and bustle of the old city, the braying of donkeys stolidly pushing their way through a sea of humanity, the pungent smells of roast mutton and Turkish coffee, the piercing hoots of buses outside the Damascus and Herod's Gates, it seems inconceivable that only a few yards away one can find an oasis of serenity and tranquility. The Rockefeller Museum seems worlds away from the teeming city, in distance as well as in time. Going up the low hill opposite Herod's Gate and entering the building through the well-kept garden, the visitor moves both forwards and backwards in time. The ivory tinted building was built in the 1930s several centuries after the last renovation of the city walls it overlooks, while some of the treasures it contains date back to the era when Jerusalem was still a tiny settlement.

When John D. Rockefeller Jr. donated $2 million in 1927 $1 million for construction and another million dollars as an endowment fund he stipulated that the Museum be called the Palestine Archaeological Musuem. The public at large, however, never heeded his wish, and since its opening in 1938 it has been known as the Rockefeller Museum.

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Third generation involved in Crown Hotel

MIAMI BEACH –

Abbey Berkowitz and Michael Lefkowitz have been named vice-presidents of Abonro, Inc., operators of the Crown Hotel -- the largest kosher hotel in Miami Beach.

The two appointments by owner Murray Berkowitz mean that a third generation will be involved in management of the oceanfront hotel at 4041 Collins Avenue.

The Crown Hotel was founded by the Waldman family -- Mrs. Murray Berwitz' parents.

In addition to its strictly kosher cuisine, the Crown Hotel has, for the past three seasons, held daily services conducted in its own synagogue. Besides the religious aspects of the Crown, it has complete hotel facilities, including its public areas, salt-water swimming pool, one full block of private beach, television in all rooms, tennis courts, card room facilities, and its already famous Jolson Corner night club which features shows and dancing.

Abbey Berkowitz was graduated from the Hebrew Academy in Miami Beach, Yeshiva University, and Ner-Israel College in Toronto.

Lefkowitz, the son-in-law of Murray Berkowitz, graduated from Yeshiva High School in Queens, and the City College of New York.

Although in the past the hotel has operated on a seasonal basis, the Crown may be open year-round during 1974.

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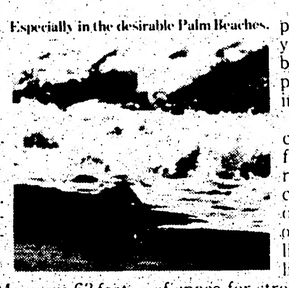
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New life throbs amongst the old in often rebuilt city

By FRANK ADEL

JERUSALEM –

Blockade, siege, capture and redemption are milestones along the highways of Jerusalem's 3,000 years. What makes the bewildering story a veritable paen of faith and fortitude is the continuous building and rebuilding of the city.

Yet 25 years of Israel's statehood have meant more than repair and reconstruction for the capital; they have been meaningful years of expansion, perhaps without parallel in her millennial history.

Nestled in the mauve and blue of the Judean Hills, the timeless metropolis has grown from a sleepy orien-town into the thriving seat of government.

Jerusalem -- sanctuary of three creeds, cradle of civilization, eternal challenge and the constant hope -- today throbs with new life in all spheres of human activity.

The city of David is 3,000 years old. She has no river, no sea, no ancient trade routes. Yet her history is imprinted with the love and awe, the passion, yearning and devotion of mankind. Above all, the Jews who mourned her desolation more deeply than any other people, have returned to her with reverent devotion and love. Today Jerusalem is unified. As you walk her streets, look at her buildings, take in her people, her sounds and scents, you can make of her history a personal and unforgettable experience.

From Mount Scopus you look east to the deep plunge of the Judean desert down to the Dead Sea and to the Plain of Jericho. Down the hill, in the valley of Jehosphat lies Gethsemane thick with ancient olive trees silent witnesses to the cities colorful history.

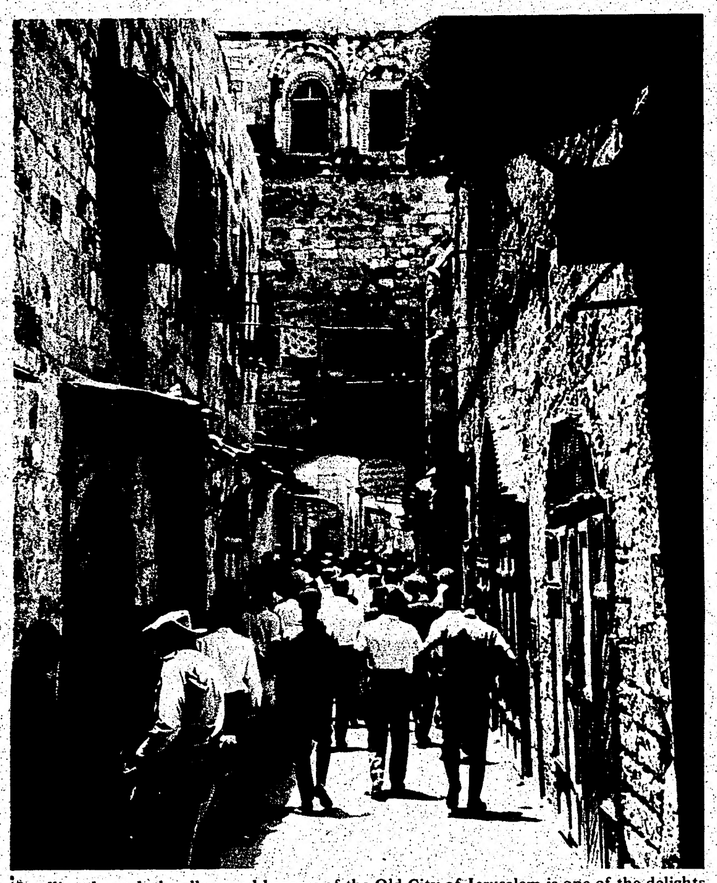
You are facing the eastern wall of the city and the temple enclosure. In this wall is the Golden Gate, sealed until the coming of the Messiah. The Temple Mount is an enclosure within the walled city. Its western wall is all that remains of the period of the splendid temple. It survived the wrack of ages, legend says, because it alone was built as a labor of love by the poor. People to this day push a folded paper with a wish or request from God between the crevices of the massive slabs of stone. To the Jews this remnant of their temple wall is the most sacred site in the Holy Land. They come here to pray for better days and for a future of prosperity and peace.

Every visitor to the old city is bound to cross the square adjoining the court of the Holy Sepulchre Church, which is dominated by the Church of the Redeemer with its tall white steeple -- one of the landmarks of the old Jerusalem skyline. Since the building is neither ancient nor spectacular, one usually passes by, not suspecting that it contains the arresting remains that trace the particularly fascinating story of the Muristan. The Church of the Redeemer was solemnly inaugurated in November 1898 in the presence of the donors, the German Emperor Frederick Wilhelm II and his empress. In earlier years the large empty building plot had been given as a present by the Sultan of Turkey to the father of the emperor, on the occasion of his visit to Constantinople.

The gift was a munificent as well as a thoughtful one. For a thousand years earlier a German church and hospice had stood on the same place.

Strolling through the alleys and bazaars of the Old City, the onslaught on each of your five senses is so fierce that they have a hard time absorbing all the sounds, smells, sights, tastes and touches surrounding you. Little do you realize that you are exploring only one of the three levels of the city.

Very few take a look on top of the city walls and on the roofs of the covered bazaars, and the throngs of pilgrims treading the Via Dolorosa have no inkling of what lies below the ancient pavement unless they go outside the walls through the Damascus Gate, passing the little garden that brightens up the enormous stones and bed-rock, and enter a door marked in English "Solomon's Quarries" and in Hebrew "Ma'arat Zidkiyahu" (Zedekias Cave).



Strolling through the alleys and bazaars of the Old City of Jerusalem is one of the delights for tourists to the Holy City. Little does the tourist realize that he is exploring only one of the three levels of the city. (Also see Jerusalem story on Page 10.)

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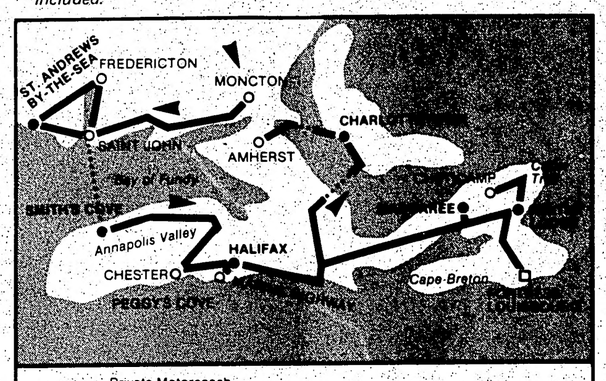

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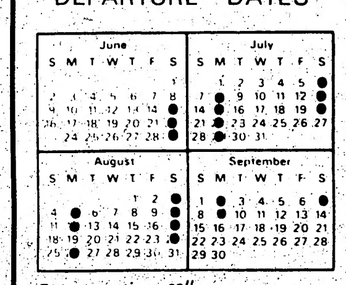

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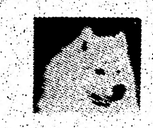

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ALIYAH

New approach taken to N. American Aliyah

Perhaps the most exciting development in Aliyah from North America is the chance that is now being presented to select individuals to participate in the growth of a new urban development scheme that may hold as yet unpredictable potential. We refer, of course, to the Rafah Approaches project that has only just been approved by the Israeli Government.

A new group of "garin" calling itself Yamit has been started by members of A.A.C.A. in Cincinnati to serve as core group and organizers for those American and Canadian Jews who may be interested in joining this promising new venture. The first group of olim for Yamit is scheduled to arrive in Israel in September, 1974.

What then is Yamit?

Right now it is much more than a site, a plan and some dreams. The site is a beautiful stretch of clean sandy beach on the northeastern Sinai coast. Above the beach are high dunes with clumps of date palms and castor shrubs -- to the south runs the road to El Arish. Nearby, west and south of the old border town of Rafah, a number of prospering new moshavim spread their green over the sands.

Yamit, to begin with, will serve as the town center for these settlements. In the first stage there will be housing and work for some 300 - 500 families, later more will be added as the settlement grows to become a town. Some say a major deep water port and a new international airport are in the plans. One thing is clear, growth will be quick and applications from potential settlers in Israel are coming in thick and fast. All the original settlers, however, will be screened selectively for good health, professional or economic qualifications, and general stability and suitability for a life which at first will present certain difficulties.

In keeping with the character of aliyah of the mid-70's, Yamit will initially be a joint settlement project for Russian and North American olim who will be joined by some young Israeli families.

Physical planning for this new urban center is virtually completed; this avoids some of the blatant planning mistakes of other Israeli towns. Full emphasis is being placed on ecological considerations and on the creation of a pleasantly laid out community.

It should be made clear that Yamit is not a collective framework as such. The garin will simply unite all North American applicants for settlement; will represent their interests, and will facilitate their Aliyah and klitah processes. But while settlement will be on an individual basis within the garin and everyonw will be responsible for his own income, the garin can also incorporate smaller collective associations of settlers who may wish to pool and share their incomes.

Employment will be guaranteed to a considerable range of professions and skills, and a variety of business opportunities will be open in the provision of services and shops for the new town. So far, plans exist for a large garage and vehicle repair shop, an electronics components plant, and beachfront tourist and recreational facilities.

There are openings for a number of physicians and other medical and paramedical personnel in serving the needs of both the Jewish and Arab populations of the area. There is also plenty of scope for new initiatives for businesses and production enterprises. Special financial aid schemes are available to settlers.

Housing plans are now in the process of being finalized. According to the projected plan, architects are considering the climate and topography of the area -- with an eye towards comfort and privacy. In accordance with standard absorption practices, each immigrant settler will be able to rent a two-bedroom apartment at low rates with an option to buy. Those who want larger apartments will be able to acquire them with an additional investment.

We believe that Yamit may be an answer for many Americans who have had doubts about Aliyah -- either for financial, social or professional reasons. Some of the additional incentives comprise:

1. **Five year oleh status (excluding buying a car) as opposed to the standard three year status**

2. **Loans at a very low interest rate for housing and business**

3. **Special income tax consideration**

4. **The early settlers of Yamit will have a share in the decision-making of the town's growth. As the town develops, Americans will be represented on the Planning and Town Committees to help shape all the town decision making and to project their special views as the need arises.**

5. **The garin structure will facilitate Aliyah and will give each member more strength, through the group, in fulfilling his needs and goals.**

USYM provides 'home address' for young people visiting Jerusalem

By K.G. PETERSON

A "home address" for religious young people visiting Jerusalem is the United Synagogue of America office which opened last year under the direction of Dr. Pesach Schindler, a rabbi who has long been active in the field of Jewish education and a past President of A.A.C.A. Before coming on Aliyah with his family in the summer of 1972, he served for six years the Educational Director of the Adath Israel Congregational School in Toronto.

The United Synagogue Youth Movement the largest Jewish Youth Movement in the United States organizes group tours to Israel and also an "East European Pilgrimage" -- a tour to Israel via Russia. The programs, planned by the Department of Youth Activities in the United States in conjunction with the Jewish Agency, provide young people with an introduction in depth to Israel with the addition of a religious dimension. "There is a parallel," Dr. Schindler said, "between their adolescent search to find themselves and the endeavour of the Jewish people to realize itself in its return to our homeland. We try to awaken in them a sense both of privilege and of obligation. Our direct purpose is not necessarily Aliyah, but to deepen and strengthen their ties with Jewishness -- which means different things to different people -- so as to ensure the survival of Jewish life not only in Israel but also in the Diaspora."

Dr. Pesach Schindler, former educational director of Adath Israel congregation school in Toronto, is shown with his family in Israel. He is director of the United Synagogue of America office in Jerusalem. At left is his wife's mother, Mrs. R. Feldman, of Toronto.

The project has been in existence for 15 years, and many of the young people come back to Israel for part of their university studies. A recent survey at the Hebrew University of Jerusalem showed that these youths form a substantial part of the student body and, Dr. Schindler said, his movement feels responsible for meeting their social and cultural needs. The Jerusalem base is one of a dozen in the country, housed in a former Baptist Mission, it includes a Youth Hostel with 90 beds and feeding facilities and rooms for 18 long-term residents. Last year, a United Synagogue Youth Chapter was established for teenagers who have come on Aliyah, and the setting up of a Beit Atid is planned. The center also prepares teachers and emissaries for service in the Diaspora, and is planning to open its own institute for training Diaspora youth leaders in Israel.

"We do not see our own Aliyah as a response to negative conditions," Dr. Schindler said. "There is vibrancy in Jewish life in the United States and it's thriving spiritually especially since the establishment of the State of Israel."

Dr. Schindler was born in Munich in 1931 and reached the United States with his younger brother in February 1940 (their parents had preceded them). he grew up on the Lower East Side, absorbing "an American version of the Stetl life." After graduating from the Talmudic Academy in Brooklyn, he took a B.A. in music at Brooklyn College, and an M.S. in education at the Yeshiva university. He obtained his PhD. with a study of the response of the Hassidic Movement during the Holocaust and the effect of that response on select aspects of Hassidic thought.

Before completing his studies, he spent a year in Israel at the Institute for Youth Leaders in the Diaspora, where he met his wife Shulamit, nee Feldmann, from Toronto. They were married in 1954 and spent the following 18 months at Kibbutz Ein Tsurim. Their oldest child was born in Israel; they now have five children, their ages ranging from 17 to three years. "I spent three years in Toronto, working in my father-in-law's hardware business," Dr. Schindler said, "I could have stayed and had a nice comfortable life." But even then, he spent a few hours a week teaching at the local Hebrew school, and gradually he was drawn back to his true vocation.

"Our Aliyah was never in question," Mrs. Schindler explained. "It was only a matter of waiting for the right time. And then the whole family made the transition easily. Here, there is far less tension in our lives. And the children are freer, not only as Jews but as developing people."

A YEAR IN ISRAEL - A SEED FOR A JEWISH FUTURE

ISRAEL PROGRAMS AT A GLANCE

	NAME OF PROGRAM	DURATION	AGE
Service Opportunities	Sherut La'am—College and Graduate	One Year	18—30
	Sherut La'am—Kibbutz Program	One Year	18—30
	Sherut La'am—Technical and Vocational Service	One Year	18—30
	Religious Kibbutz Work Study Program	Ten Months	18—30
	WUJS Institute—Arad	One Year	20—30
	Summer in Kibbutz	9—13 Weeks	18—25
	Medical Work Summer Program	Summer	Medical Students
	Temporary Workers on Kibbutz	Minimum One Month	18—35
	Social Workers Summer Program	Two Months	20—35
Job Opportunities	Professional Placement	Long Term	Adult
	Tour Ve'aleh	Optional	Adult
	Social Work Program at Bar Ilan University	Thirteen Months	20—35
Leadership Training	Institute for Youth Leaders from Abroad (Machon)	One Year	H.S. Grads
	Zionist Youth Movement Year Programs in Israel	One Year	H.S. Grads
	Masada of ZOA Leadership Training Course	Eight Weeks	H.S. Grads
Training for Jewish Education, Youth Work, Community Service	Haym Greenberg College	One/Two Years	18—25
	Gold College Teachers Seminary for Women	One/Two Years	Women 18—25
	Jewish Education Courses at Hebrew University	1—4 Years	College
Seminars for Jewish Educators, Center Workers	Hebrew Educators Seminar	One Month	Adult
	Adult Education Seminar	One Month	Adult
	Sunday School Teachers Seminar in Israel	Four Weeks	Adult
	Summer Seminar for Young Sephardi Leadership	Three Weeks	20—35
	Seminars for Center Workers and Camp Workers	Five Weeks	Adult
	Seminar for World Jewish Service	One Month	Adult
	Rabbis, Cantors and Torah Educators Seminar	One Month	Adult
Hebrew Language Study	Kibbutz Ulpan	Six Months	18—30
	City Ulpan	Five Months	Adult
	Tel Aviv University Summer Hebrew Institute	Seven Weeks	College
	Short Summer Ulpan on a Kibbutz	Nine Weeks	18—25
	Summer Hebrew Language Ulpan Programs	7—8 Weeks	H.S.
	Los Angeles Summer H.S. Ulpan	Eight/Ten Weeks	H.S.
	Temple University Summer Hebrew Institute	Seven Weeks	College
	Cleveland Youth Study Programs	Seven Weeks	H.S.
	Atlanta Leadership Experiment	Seven Weeks	H.S.
	Summer Ulpan Datl in Jerusalem	Six Weeks	College and Adults
	Haifa University Summer Session	Seven Weeks	College
University Study	One Year Study Program at the Hebrew University	One Year	College & Graduate
	Undergraduate Studies at the Hebrew University	One Year	College
	Graduate Studies at the Hebrew University	One Year	College
	Two Year Program at the Hebrew University	Two Years	College
	One Year Study Program at Tel Aviv University	One Year	College & Graduate
	Junior/Senior Jewish Studies Course at Tel Aviv Univ.	One Year	H.S. Grads
	Semester Study at Tel Aviv University	One Semester	College
	Preliminary Studies Course at Tel Aviv University	One Year	H.S. Grads
	One Year Study Program at Bar Ilan University	One Year	H.S. Grads and Up
	One Year Study Program at the University of Haifa	One Year	H.S. Grads and Up
	Gold College for Women (Judaica)	One/Two Years	College
	Yavneh Israel Institute	One Year	College
	Neveh Yerushalayim Women's Seminary	One Year or more	College
	Hebrew University Summer Courses	Three/Six Weeks	College
	Tel Aviv University Summer Courses	Four/Eight Weeks	College
	Bar Ilan University Seminar Courses	Seven Weeks	College

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Psalm cxxvi. A Song of Degrees.

When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

ISRAEL PROGRAMS AT A GLANCE

	NAME OF PROGRAM	< DURATION	AGE
High School Study	Huleh Valley H.S. at Kfar Blum	H.S.	One Year
	Solomon Schechter Schools Program in Israel	H.S.	One Year
	Beit Sefer Kadourie	H.S.	One Year
	Tochnit Imutz (Host Program)	H.S.	One/Two Years
	Mollie Goodman H.S.	H.S.	One Year
	Eisendrath-International Exchange Program	16—18	Half Year
	Yeshiva High School Programs in Israel (Boys)	H.S.	1/2 / 1 Year or more
	Religious H.S. Programs in Israel (Girls)	H.S.	1/2 / 1 Year or more
	Religious High School Programs (Co-Educational)	H.S.	Half Year
Summer Programs for Travel and/or Study (College and Graduate)	Summer in Kibbutz	College	9—11 Weeks
	Archaeology Seminar and "Dig"	College	Eight/Ten Weeks
	Israel Summer Institute (College Division)	18—25	Seven Weeks
	Israel Folk Dance Institute	College	Seven Weeks
	Arts Seminar (Painting)	College	Seven Weeks
	Theatre Workshop	College	Seven Weeks
	Summer Music Workshop	College	Seven Weeks
	Yavneh-Religious Students Seminar	College	Seven Weeks
	Yavneh Religious Kibbutz Experience	18—25	Seven Weeks
	Israel Kibbutz and Europe Vacation	College	Seven Weeks
	ZOA-Masada Summer Institute—College Div.	College	Seven Weeks
	Sephardic Youth Expedition to Israel	18—35	Seven Weeks
Summer Programs for Travel and/or Study (High School)	Israel Summer Happening	15—17 1/2	Seven Weeks
	Gesher—Religious Seminars in Israel	H.S.	Six/Ten Weeks
	Community and Jewish School Groups	H.S.	Seven Weeks
	St. Louis H.S. Study Group	H.S.	45 Days
	Essex, N.J. H.S. Study Group	H.S.	45 Days
	Houston, Texas H.S. Study Group	H.S.	45 Days
	Two New York H.S. Study Group	H.S.	45 Days
	Detroit Midrasha of Jewish Studies	H.S. Grads	Eight Weeks
	Neot Kedumim—Cleveland	H.S.	Three/Seven Weeks
	Nachat—Bible Study Youth Program	H.S.	Four/Six Weeks
	Bar Mitzvah Pilgrimage	13	Seven Weeks
	Sabra Youth Safari	H.S.	Seven Weeks
	Weizmann Institute Summer Science Program	H.S. Upperclassmen	Six Weeks
	Adventure in Kibbutz	16—17	Seven Weeks
	Hakfar Hayarok	13—17	Seven Weeks
	Kfar Hayeled Summer Camp	Children Not Over 12	Seven Weeks
	International Youth Festival	H.S. & College	Six Weeks
	Experiment in Kibbutz Living	16—17	Seven Weeks
	Carmit Program	H.S.	Seven Weeks
	Gesher-Kibbutz Camp	14—17	Seven Weeks
	Adventures in Youth	15—17	Seven Weeks
	Israel Folk Dance Institute	17 and Up	Seven Weeks
	ZOA Teen Age Camps	14—17	Seven Weeks
	ZOA-Masada Summer Institute	H.S.	Seven Weeks
	Technion Summer Science Program	H.S. Upperclassmen	Seven Weeks
	Hebrew University Summer Science Program	H.S. Upperclassmen	Seven Weeks
Yeshiva Study/ Judaica Study	Studies in Israeli Yeshivot and Schools of Higher Judaica Learning	Minimum of H.S. Grads and up.	Semester, One/Two Years, and longer

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ASK NOT WHAT YOU CAN DO FOR ISRAEL -- BUT RATHER WHAT CAN ISRAEL DO FOR YOU

Floral tribute

Mrs. Ruth Gutholc, vice-president of the Women's Council of United Organizations for Histadrut in Toronto, presents flowers to noted singer Ethel Kovenska after her recent outstandingly successful concert.

Legacy of two teachers illuminated

books

By BERNARD BASKIN

A PASSION FOR TRUTH
by Abraham Joshua Heschel
Doubleday Canada Ltd. $9.95

This disturbing book was completed by Rabbi Heschel several weeks before his untimely death in December 1973. It is a study of the ideas of two extraordinary religious figures: the Chassidic teacher, Menahem Mendel of Kotzk (1787–1859) and the Danish theologian, Soren Kierkegaard (1813 – 1855).

What these two very different personalities had in common (they probably never heard of each other) was a hatred of religious shallowness and hypocrisy, an undeviating quest for truth and a disdain for the conventional attitudes of a debased and callous society. Both were disgusted with the inevitable moral compromises involved in making money; and both were anxious to disturb the comfortable. The Kotzker maintained that the view Jews held of their superior condition was an illusion. "Jews lived with the blissful conceit that they were good. If authentic Judaism was to be re-introduced, the delusion must first be disposed of. Kierkegaard, too, served this goal by stirring people up by the gadfly-sting of irony, derision, sarcasm."

Kierkegaard berated parsons. The Kotzker was critical of office-holding rabbis who made a career of serving God and even expected honors in addition to salaries.

For Menahem Mendel, there was no middle ground. The middle of the road, he claimed, was for horses. He believed that for man the road to God is not a "royal-way" but a solitary path situated very high or very low.

The reader senses that this book is as much a statement of personal belief by the author as it is a critical analysis. In all of his other writings, Heschel was optimistic and hopeful about man's ability to overcome the evil within him and in society. He was a steadfast disciple of the Baal Shem Tov who saw joy and God's hand in every action and in every sphere of life. Heschel affirmed that God's designs and man's aspirations were not incompatible.

But his faith underwent alteration. In an introduction entitled: "Why I Had To Write This Book," Heschel asserts: "The Baal Shem gave me wings; the Kotzker encircled me with chains. I never had the courage to break the chains and entered into joys with my shortcomings in mind. I owe intoxication to the Baal Shem, to the Kotzker the blessings of humiliation." For Heschel both of these teachers spoke with conviction. Each proved right on one level and questionable on another.

After serving as leader in Kotzk for 11 years, Menahem Mendel underwent a severe emotional breakdown -- or arrived at a terrifying decision -- and for the next 20 years of his life retired into isolation—and complete silence. He insisted that every bit of his writing be destroyed.

It may be that Heschel who gave so untiringly of his strength and superb gifts to the cause of human betterment grew tired and frustrated in the face of indifference and callousness. Perhaps the Rebbe of Kotzk had more to offer him about a sustained tragic view of life than the Baal Shem Tov.

Written in Heschel's esteemed luminous style, this book confronts us with the challenge of two honest and uncompromising teachers who asked difficult and embarassing questions about evil in the world and in ourselves.

Brezhnev

Cont'd from Page 1

were not to be ignored.

Don Jamieson, a Newfoundland-based Cabinet Minister (Regional Economic Expansion is his portfolio) who was head of the official reception group, told reporters that he spent half an hour discussing the Soviet Jewish situation in the VIP lounge before he switched the subject to fisheries.

Reporters questioned the demonstrators closely on their motivation, asking if they represented any movement or organization. They replied they represented only themselves, a group of Newfoundland citizens in St. John's who wished to confront Brezhnev with a sample of public opinion in their province. They had brought with them a petition signed by 400 residents of St. John's, signatures collected hurriedly in the two days' notice they had of the event. When asked where they obtained their information, Dr. Richler produced a fact sheet on Soviet Jewry received from the Montreal office of Canadian Jewish Congress.

Dr. Richler was in Toronto last fall, to attend the special meeting addressed by Pinhas Sapir, Israel's finance minister.

Ben Kayfetz is executive-director of Canadian Jewish Congress, Central Region.

Synagogue

Cont'd from Page 1

The rabbi urged the youthful congregation to be free to march out into paths unhewn while nurturing the heritage that "brought you to this moment," and to maintain a reverent appreciation of other ways of life.

Participating in the program, with the two rabbis were Harold Chapman, vice-president of the Canadian Council of Liberal Congregations; Rev. Connell McKeown, St. Gabriel's Church; Donald Deacon, MLA for York Centre; Anthony Roman, mayor of Markham; Har Zion President Michael Rotstein and founding president Philip Epstein; and of course, the religious school choir.

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BOROUGH OF NORTH YORK
DEPARTMENT OF PUBLIC HEALTH
NOTICE
RE: CHANGE IN LOCATION OF PRESCHOOL IMMUNIZATION CLINICS.

As of February 1, 1974, the three clinics in the Borough are:

WEST – Second Monday each month, 2 – 4 p.m., 2780 Jane Street, lower level, Room 8, Downsview.

NORTH – Second and fourth Friday each month, 9 – 11:45 a.m., 5090 Yonge Street, Willowdale.

EAST – Second Wednesday each month, 2 – 4 p.m., 5 Fairview Mall Drive, Suite 470, (just north of Fairview Mall, off Don Mills Road), Don Mills.

CITY OF TORONTO
1974 REALTY TAXES
INTERIM BILLING

In accordance with the provisions of the Municipal Act and pursuant to By-Law No. 10–74 adopted by Council on January 24, 1974, the first three instalments of realty taxes for 1974 will become due as follows:

All Wards	First Instalment Feb. 13	Second Instalment March 27	Third Instalment May 23

The above instalments represent an interim billing of 1974 taxes based upon one-half of last year's mill rates. The balance will be billed about the middle of the year and will be payable in another three instalments.

All Interim Realty Tax Bills have now been issued. Ratepayers who have not received tax bills should make immediate application at the Tax Information Counter, City Hall, or by telephone 367–7115.

PAYMENT OF TAXES

These taxes may be paid at the locations and in the manner detailed in the pamphlet which was enclosed with each bill. Payments involving Tax Prepayment Certificates are to be made at the City Hall only, in person or by mail.

W.M. CAMPBELL,
City Treasurer.

APRIL AID
The income tax help system and how to make it work for you.

As you know by now, we changed a lot of things last year. We gave you a new return, a new Guide, several new deductions and a few new rules. And quite honestly, we were more than a little concerned about your reaction to it all. (And very, very interested in your opinions.)

Well, now that we've had time to really look back at it and assess it honestly, it appears that most taxpayers did not seem to find it too difficult. The error rate did not accelerate greatly or change drastically from former years. Generally, most taxpayers seemed to handle their new returns fairly well.

However, Income Tax will never be the easiest or most enjoyable thing in anyone's life. And it will always present problems in some areas, for some people. That's expected and understandable.

So. What we want to do now is really work on those problem areas. And the best way to do that is to work with you, individually, on whatever part of Income Tax that causes you difficulty.

And that's what April Aid is all about. It's a help system and its primary objective is to ensure that whenever or whatever you need help with, you can get it. And know how to get it.

And this is how it works:

First. Your Guide is always the best answer when you have a problem. Read it. Follow it. It not only gives explanations, but in many cases, examples of just how to figure something out.

Second. If you're still confused or something just doesn't seem to work, phone. The number of your own District Taxation Office is below and at the end of that number there are people whose only job is to help taxpayers with problems, by telephone. And on Mondays and Tuesdays phone lines are open 'til 6 p.m. So don't hesitate.

If you live outside the office area, call the Operator and ask for Zenith 0-4000. She will automatically connect you to your own District Taxation Office. Remember, all calls are free, all questions are answered, and if you have queries, we *want* you to call.

Third. Some people prefer to talk things over in person. If you're one of them and have problems, drop by for free help. Anytime. The address of your District Taxation Office is below.

Fourth. Write. To the address below. Explain your problem as clearly as possible and include all information. (And your return address, please.) In return, we'll answer all letters as quickly and clearly as possible. Remember – if you need help, it's there. (And free). And all you have to do is ask.

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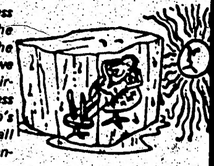
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Forest Hill Condominium - Luxury, 2 bedroom apartment, 2 washrooms (full pieces), expensive wallpaper and broadloom throughout. All appliances included. Call Henry Goodfriend, Gibson-Willoughby Real Estate, 221-5515. 15

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ALLINBOW, Samuel - On Feb. 2, late of 1570 Jane St.
CAPLAN, Anne - On Feb. 4, late of 2601 Bathurst St.
CHOUSKY, Sophie - On Feb. 1, late of 180 Pannehill Road.
DRUKARSH, Harry - On Feb. 3, late of 4979 Bathurst Street.
GOLD, Sophie - On Jan. 30, late of 95 Hillmount Ave.
GROUSE, Sarah - On Jan. 30, late of Toronto.
HERMAN, Coleman - On Jan. 28, late of 34 Carscadden Drive.
KARP, Sophia - On Jan. 28, late of 521 Finch Ave. W.
KATZ, Ruth - On Jan. 28, late of 223 Chaplin Cres.
LUTROFSKY, Fanny - On Jan. 28, late of 44 Langholme Drive.
MILLER, Mildred - On Jan. 28, late of 650 Briar Hill Avenue.
PAER, David - On Jan. 29, late of 3825 Finch Ave. East, Agincourt.
SAMUELS, Albert - On Feb. 3, late of 665 Roselawn Avenue.
SHAUL, Harry - On Jan. 30, late of 20 Shallmar Blvd.
WALTMAN, Sadie - On Jan. 29, late of 3311 Bathurst St.
WILNER, Sarah - On Feb. 2, late of 15 Canyon Ave.
ZENNER, Sadie - On Jan. 28, late of 569 Sheppard Ave. West.

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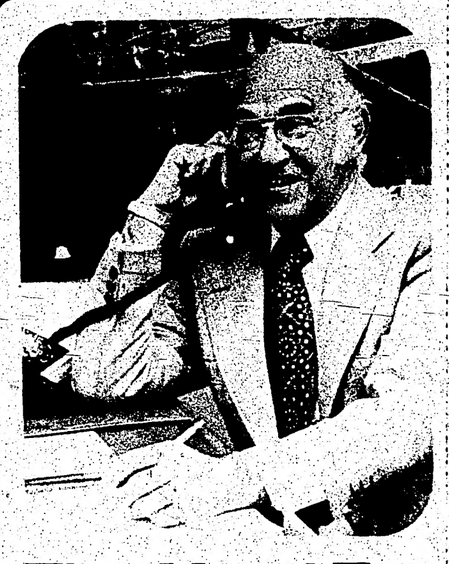

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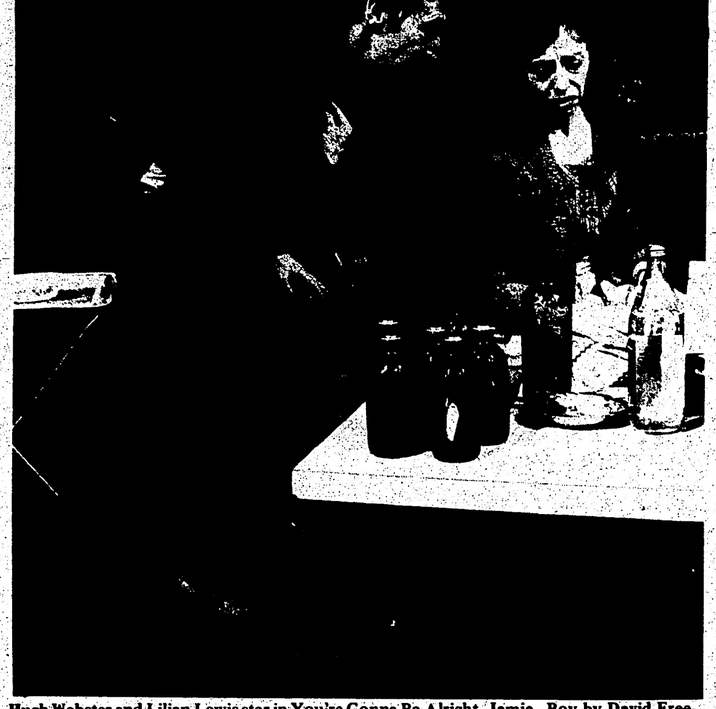

Hugh Webster and Lilian Lewis star in You're Gonna Be Alright, Jamie-Boy by David Freeman, now playing at the Tarragon Theatre. Critic Slotkin was disappointed in the play.

Comedy only a little better than mediocre stuff of TV

theatre

By LYNN SLOTKIN

One can only presume that David Freeman, in his present work **You're Gonna Be Alright, Jamie-Boy** at the Tarragon Theatre, has tried to write a significant play about a family, trying to live a fantasy-like existence, through the television programs they watch. He has tried, but all he has come up with is a play that is only a little better than the mediocre stuff his characters watch on television.

Director Bill Glasco even presents the production as a television show. The program notes describe the play in TV lingo as "a situation comedy." There is even an applause sign that blinks on and off at opportune moments; all that's needed are mock TV cameras.

So much for externals. As the cameras roll -- pardon -- as the play unfolds, we learn that Jamie, the son, has just been released from the Clarke Institute where he has recovered from a nervous breakdown.

It seems his father, Ernie, was the cause. He chided Jamie about his friends, and humiliated him because he was sensitive, liked poetry, and didn't go to bed with every girl he met, and Jamie finally cracked. The best way to describe the mentality Jamie is up against with respect to his father, is to say that Ernie's idea of 'heavy' reading is a thorough perusal of the TV Guide.

Into this unpleasant situation comes Carol, Jamie's sister, and her husband Fred. Carol has also experienced her father's badgering, and she escaped as she says "to the first man who came along -- Fred." After eight years of marriage she hates him, and to make matters worse, she's pregnant.

Fred is the classic "Neanderthal in dirty jeans" -- a boor who is too stupid to know that you change your dirty, oily mechanic's clothes when you visit your in-laws.

Fran, Ernie's wife, completes this group. She has her share of insults hurled at her by Ernie. She takes it all rather stoically. Therein lies one of the problems with this production; it's terribly difficult to believe Freeman's characters or relate to them.

How can we believe in the existence of a woman like Fran who, after hearing the awful things her husband has done, shrugs slightly, has a fleeting pained look on her face, and announces she's going to bed? What a convenient way of getting rid of her.

Bill Glassco's direction is at times energetic, economical and sensitive. The fight scenes are excellent, as are the scenes in which Jamie does a 'slow burn' when his mother is being insulted. However other times his direction seems to be lacking his attention.

Stuart Gillard is marvellous as really-not-to-virile boor, Fred; but, for a man who is playing a hard working mechanic, he has the cleanest hands I've ever seen. A good smear of black make-up around the finger nails would be perfect. Jayne Eastwood as Carol has a perfect dead-panned way of delivery a joke for the best result, but the "dead-pannedness" spills over into her characterization and makes Carol too one-dimensional. Lillian Lewis is hardworking, and downtrodden as Fran; David Ferry is respectable as the sensitive Jamie; and Hugh Webster is excellent as Ernie, sometimes boorish, and even sometimes loveable.

You really can't escape the fact that you expect more from Freeman, the author of **Creeps** and **Battering Ram** and Glassco, his director, but, unfortunately you don't get it in this production.

Recital demonstrates violinist's deserved confidence

music

By RICK KARDONNE

More than on any other instrument, self-confidence is the key criterion towards mastery of the cello. If one does not display this commanding self-assuredness, the result is likely to be a hesitant bowing technique that will result in hollow, muddled notes.

Ralph Kirshbaum, winner of the 1970 Tchaikovsky competition, did display this degree of confidence in four of the five pieces which he performed at a recital Jan. 24 at Toronto's Eaton Auditorium. Considering the fact that all of them were difficult and musically worthwhile selections, this was indeed no mean feat.

His showpiece was **Bach's Suite No. 3 for Solo Cello**; a seven-movement major key work in which he effectively conveyed the two-part polyphony. Especially beautiful was his lyrical tone in the slow Sarabande which was bowed with a perfect feeling of total involvement, thus creating a rich, full sound. He played the climatic fast passages in the Gigue with flawless facility, and made a brave effort to master the exceedingly difficult Courante.

Kirshbaum's performance of Debussy's memorable **Sonata in D Minor** was both technically perfect and expressively captivating, with an ease and soulfulness that was truly inspiring. In the slow second movement, his colorful high notes were particularly noteworthy.

This degree of confidence was not so present in the opening selection, **Brahms' Sonata No. 2 in F major**. Although the fast passages were performed with facile competence, his over-cautious bowing technique resulted in some muddled low notes. A key reason for this timidity was his over-domineering accompanist, pianist Joan Panetti, who made the simple but deadly mistake of raising the top of the concert grand and leaving it raised throughout the recital. As a result, the Brahms sonata seemed to be, in reality, For Piano with Accompanying Cello, instead of the other way around.

* * * * * *

Gordon Kushner's choral composition **Mimkom'cha** was presented at many Toronto synagogues on Feb. 2. Recently, I had the opportunity to listen to a tape of this work for solo baritone (or low tenor) and accompanying four-part voices.

I was quite impressed by both the solo recitative and the spirited choral refrain, both of which contained a strong Chassidic folk melodic line. My only reservation was that this piece is far too brief.

Gordon Kushner

Perhaps if Gordon Kushner took the exact same themes and developed them into an 8-10 minute composition, the piece would be that much more memorable.

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